

FATHERLY
INSTRUCTIONS:
BEING
SELECT PIECES
OF THE
WRITINGS
OF THE
Primitive Christian Teachers.

Translated into *English*.

WITH AN
APPENDIX,
ENTITLED
GILDAS MINIMVS.

LONDON,
Printed in the Year 1686

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Secrets of the Pen-men immediately preceded the Apo-
 stles and Apostolical men, in a time when there was great
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 inferiority of Christ's mystical Body received in
 Obedience to the Holy Spirit, and a good share
 of the Spirit to guide the rest.

READER.

In Duacements to make this Abridgement of old Chri-
 stian Writings, and to translate the same into En-
 glish, were not a few. Their Antiquity chal-
 lengeth a reverent respect from all, much more
 their Usefulness. Seeing many notorious Sins and follies
 abound in our Time, and while they act their part have
 a silent Attention given them; yet Applause, and no
 Reproof: I thought with Elihu, that Dayes should
 speak, and multitude of years should teach Wis-
 dom. A Check from an Elder may convince of Sin
 more than from a Contemporary. W Prophets have been
 without Honour in their own Country and Age, yet
 their word hath been obeyed by Strangers and Poster-
 rities. Jonah's Message wrought on Ninivites, and the
 Jewish Apostles prevailed more with the Gentiles, than
 with their Kindred and Acquaintance. The Monu-
 ments of Zealous Reprovers have been preserved, and
 their Admonitions considered by the remote Offspring of
 such as had slain their persons. The plain Writings of
 good men deceased by God's blessing may quicken a
 pious Reader, as the bare bones of Elisha revived the
 man that touched them in the Sepulchre. And such a
 good effect I hope for in this Work; the more in regard

To the Reader.

Several of the Pen-men immediately succeeded the Apostles and Apostolical men, in a time when there was great fervency in the Christian Religion, and the blessed Comfort then poured out on all Believers, especially on the Teachers, yielded a sweet favour. Doubtless when the inferiour Members of Christs mystical Body received an Unction from the Holy One, the Eyes had a good share thereof, the better to guide the rest.

Likewise they deserve the more credit, as having renounced the World, (whose concerns seduce men to falsehood) and lay d down their Lives for their Testimonies. Most of them that wrote within the three first Centuries after Christ, as David's Worthies, lifted up their spears against many hundreds of Infidels, and cheerfully sealed up the Truth of their Doctrine with their Blood. Had not their Faith, Zeal, Patience and Holiness been of proof, they had not stood in the breach, nor sustained the Rage of a Malicious World. The Weapons of their Warfare (as those of their Predecessors) were not carnal, but spiritual and mighty. Therefore Reader, for the defence of thy own Soul, learn to wield them against all Assaules, Contradictions and Temptations. Though this Weapon I now present thee with hath been long wrapt in a Cloak behind the Ephod, and kept from vulgar Hands, yet when thou art become dexterous at it, thou wilt say, there's few like it, because it formerly vanquished many an insulting Goliath, that defied the people of the Living God. A few Testimonies from these Fathers may pacifie some contradicting Ones, better than many Assertions of fellow Brethren. A Learned Modern judged that what was condemned in Luther's Writings, was allowed of in Augustin's as Orthodox.

Therefore, seeing many that have not the knowledge

To the Reader

of the Language wherein these were delivered, be thereby debarred from them, and that some instructed in the Language may not be furnished with the Books, Stock and Skill not going together alwayes, in any Calling, much less in a philosophical One; who some of the Prophets having been sometimes necessitated to borrow Tools, and leave indebted Families, 2 Kings 4. 34. I concluded this Labour in making some of their Contents easie and cheap, might be more profitable to several sorts of men, who have endeavoured to imitate Jacob in pulling away the stone from the Well's mouth, that the weakest of the Flock may sit down to rest with the Waten thereof. For the use of the beholder, I doubt not of much Comfort in moving his Affections to good; being in Office of Love and to the transferring of Benefits. No Man therefore may not be content with the point of service, but he shall find such as cannot purchase the notion of such a thing, but really come by a basket full of sweet pleasures won against violence. Moreover, they who have not bodily strength or leisure to read much, and who are weary of a business, shall be apt to be cheered by going far into the Fields, which reading being a weariness to the Flesh, may be glad to find so much Comfort ready to their hand, and enclosed in so narrow a compass.

Lastly, There being many spurious Works imposed upon the World under the Names of these Ancients, that vary from those that be genuine, such a thing as this may be of good use to an unexpert Reader, lest like Joseph he be found wandering in a wrong Field, where Jacob's Flocks are not, and fail of finding what he seeketh.

Y ~~THE~~ **Appendix**, thou wilt find it composed of Salt and Sugar; the one for the cleansing and preventing

To the Reader.

ing of fleshly Corruptions, and the other for the con-
 serving of the sweet fruits of Paradise in a Christian
 mind. The Assertions manifesting the Heinousness of several
 common sins, are wholesome, though less pleasing; be-
 cause they would wash being apt to fester in filthiness,
 gall and blood, required them to be brinish, and to
 sleep in tears. The meditations of God's goodness will be comforta-
 ble to every sincere Heart. The blessed one that had
 garb and chirstick after Righteousness, will be well sa-
 tisfied with the Paschal Lamb, notwithstanding the bit-
 ter herbs served up therewith. Good Reader, thou mayst
 readily find several points contained in the Book, con-
 sult the Index at the end of it; and the Lord of his
 mercy give thee understanding in all things, and make
 thee a Sacrifice instructed in the Kingdom of Heaven,
 and like unto Husbands that bring forth such war of his
 treasure things new and old for thy own and others
 good. And when in the pursuit of what followeth, like
 Isaac, thou wast savoury meat, such as thou to rest, in
 thy Prayer let thy Soul procure a blessing unto
 Thy Servant.

CHARLES REYNOLDS.

FATHERLY

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IGNATIUS *his Epistle to the Romans.*
He was Pastor of the Church at Antioch
about the Year of Christ 100.

BEING bound in Christ, I hope to
salute you. I fear your Charity
lest it hurt me. If you hold your
peace, I shall be made partaker
of God, but if you love my flesh
I must run again. Do you endeavour
your rather that I be offered in
Sacrifice to God, facing the Altar is prepared
that ye may sing to the Father in Christ Jesus for
causing

2 Justin Martyr's Exhortation.

causing a Bishop of Syria in this manner to be fetched from the East, to come into the West; it is good to set from the world that I may arise in God. I am Gods Corn, let me be ground by the teeth of wild beasts, that I may be found to be pure bread: Let Fire, the Cross, and the breaking of my bones, and the concourse of wild-beasts come upon me, that I may enjoy Christ: It is better for me to die for Jesus Christ, than to reign over the ends of the earth. Alive I write to you, being taken with the love of dying; my Love is crucified; there is not in me any Fire that desires worldly Fuel, but living Water, saying within me, *Come to the Father.* I rejoyce not in corruptible Food, nor the Pleasure of this Life, I desire the heavenly Bread.

Justin Martyr's Exhortation to the Gentiles, about the Year 130.

Intending an Exhortation to you Greeks, I beseech God a faculty of speaking things needfull be given to me, and the power of choosung things profitable be given to you, the error of your Fore-fathers being rejected; for often an accurate search doth shew things that were thought rightly to be far otherwise.

Purposing to speak of the true Religion, that which nothing is thought more excellent by us, as would be life in the future Judgment, and which is declared not only by our divine Prophets, but by your Poets and Philosophers,

thought

Justin Martyr's Exhortation.

thought fit to enquire into the Authors of our Religion and yours.

What Doctors of your Religion do you *Greeks* alledge? the Poets? that will little avail you with them that know their Writings: For they know the Procreation of the gods related by the Poets to be very ridiculous, as we may learn from *Homer*; for he saith, *The Generation of the gods took its beginning from the Water*. But if you will not quote the Poets, because you affirm them to be fabulous, you will alledge the Philosophers: But how can it be safe to think to learn the true Religion from them, who cannot persuade themselves nor to disagree among themselves, they study to convince one another of their mistakes? Let us return to our Predecessors, that were long before your Teachers, and taught us not their own conceits, nor sought to overthrow one anothers sayings, but delivered us Doctrine as they received it from God: For it is impossible for men to obtain the knowledge of such high and divine things by humane wit, but by a free gift, which then came down from Heaven upon Holy men, who had no need of the art of Speaking, but only of yielding themselves pure to the operation of the divine Spirit, and so the divine will descending from Heaven, and using righteous men as Musical Instruments, revealed to us the knowledge of divine and heavenly matters. Wherefore as with one mouth and tongue they taught us concerning God, the Creation of the World, the Immortality of the Soul, the future Judgment, and all things which we have need to know.

4 Justin Martyr's Exhortation.

It is the work of divine Providence that the books of our Piety are kept among the Jews, lest we give occasion to any that are willing to reproach us, as if we corrupted them, we produce them out of their Synagogues; that out of those very books, reserved amongst them to this day, it may appear manifestly, the Laws published by Holy men belong to us and to our Doctrine.

I think none of you reading the Histories of *Diodorus* and others are ignorant, that *Orpheus*, *Solon*, *Pythagoras*, *Plato*, and some others, that went to *Egypt*, and were helped by *Moses* his Books, taught afterwards Doctrines contrary to such, as before had false Opinions concerning the gods. It's needful to shew you what *Orpheus*, the first Author of the multitude of gods did afterwards teach his Son, and other hearers concerning the only God. — I have formerly taught these pernicious things, but now I'll teach thee truth. Adore the King of the Universe, who is one, and subsisting of himself, who created all, is Invisible, and seeth all, is good and abounding with good. *Plato* receiving the Doctrine of one God, lest he should stir up an Accuser among the *Athenians* (as he saw it befell *Socrates*) which should say, he receiveth not the gods which his City receives, for fear of Poison uttereth uncertain and feigned Sentences concerning the gods, affirming them to be to such as will have them, and not to be to such as think otherwise. After *Homer*, *Hesiod* wrote, who can assent to his trifling generation of the gods. They say *Saturn* took the dominion from his Father, but *Jupiter* bound him with Fetters. O *Greeks*! read to *Jupiter* the Law enacted against such

Justin Martyr's Defence.

such as beat their Father, and the Punishment against Adultery: Why art thou being a Greek angry with thy Son, if he imitating *Jupiter* lay thares for thee? why dost thou take this for an enemy, and Worship the other that committed like evil? Also, why dost thou complain of thy Wife that she liveth wantonly, but honourest *Venus* with Temples?

His Defence to the Senate and Emperours.

I being a follower of the *Platonick* Discipline, when I heard the Christians to be defamed, yet saw them going towards Death and all terrible things without any fear, concluded with my self that it was impossible they should live in any vicious pravitie: For what intemperate and voluptuous man can willingly embrace death to deprive himself of all good things? Sound reason perswadeth us that we should not follow those that have done or appointed any unjust thing: also that it becometh every lover of truth to say and do rightly, though Death should be threatened, you can slay us but not hurt us. Nothing is judged to be good or evil by the appellation of a Name, without deeds falling under it. As to the Name that is objected against us, by that surely we should be good: But as we think it amiss for us to seek absolution for the sake of a Name, we be found wicked; so it is your part to see lest we be condemned and punished, if we be not convicted to have done evil either in our Conversation or profession. We follow the one eternal God through his Son: and we who heretofore did

did delight in Whoredom, do now embrace Chastity only; we who used magical Arts, do Consecrate our selves to the good God; we who loved Moneys and Possessions, now bestow the things we have in common, and communicate them to such as want. By the Instinct of devils Punishment is Enacted against the readers of the Prophets, and of a Sybil, that men might not attain to the knowledge of good.

Among us it is lawfull to hear and learn from those that know not the shapes of Letters, they being rude and barbarous in voice, but wise and faithfull in mind, and from some weak and blind ones, that we may understand these things to be said by the power of God, and not done by humane Wisdom. Whoever believe those things to be true which are delivered by us, and have received power so to live, are taught to pray fasting, and to seek of God Remission of their former Sins, we fasting and praying together with them. Then they are brought by us to a Water, and regenerated in the same manner as we are: For they are then washed in water, in the Name of the Father of all things, and of our Saviour Jesus Christ, and of the Holy Spirit. After such washing, we bring the Believer to the Brethren, where they are gathered to make common Supplications with an attentive mind for themselves, and for the person illuminated, and for all others in all Nations, that the Truth being acknowledged, we be found by works to be good keepers of God's Commandments, and saved eternally. Prayer being ended, we salute one another with kisses. Then Bread, and a Cup of Water and Wine is brought to him
that

Justin Martyr's Defence.

7.

that is Chief of the Brethren; which being received, he offereth Praise and Glory to the Father of all things, through the Name of the Son and Holy Spirit, and performeth a long *Eucharist*; and when he hath finished Prayer and Thanksgiving, the people present with a blessed Approbation cry *Amen*. After the President hath performed the Thanksgiving, and the people approved it, they who with us are called Deacons, distribute the Bread, Wine, and Water (over which Thanksgivings were made) to every one present, that they may partake thereof, and carry the same to such as be absent. This Food among us is called *Eucharist*, whereof no other may lawfully partake, but such as believeth our Doctrine to be true, and was washed with the Laver for the Remission of Sins, and Regeneration, and liveth so as Christ hath commanded. For we take not these as common Bread, or common Drink, but as our Saviour Jesus Christ, the Word of God, was made Flesh, and had Flesh and Blood for the sake of our Salvation; so we are taught, this Food also on which Thanksgivings were made (whence by alteration our Blood and Flesh is nourished) to be the Flesh and Blood of that Incarnate Jesus. Afterwards we mind one another of these things, and recall them to Remembrance, and such as have ability help those that want, and we are often one with another.

On the day which is called Sunday, all in Towns and Countries meet together in one place, and the Writings of the Apostles and Prophets are read as the Time permits. Hereupon we all

arise

arise together, and pour out Supplications; and Prayers being ended, Bread, Water and Wine are brought, and the President with all his might poureth forth Prayers and Thanksgivings, &c. The richer sort contribute what they please, and what is gathered is deposited with the President, and therewith he helpeth Orphans and Widows, the Sick and Needy, Prisoners and Strangers. Commonly we all make Assemblies on the Sunday, seeing it is the day wherein God set upon the Creating the World, and upon which our Saviour Jesus Christ arose from the dead.

His Discourse with Trypho the Jew.

THERE never will be, neither ever was there any other God besides him that made the Universe. We believe not in any other, but in the God of Abraham; yet we hope not through Moses, nor through the Law. For I have read that there was to be a latter Law and Testament of firm Authority. When a Law is Enacted against a Law, the New doth abolish the Old, and the latter Testament taketh from the former. Christ is the last and Eternal Law given us. Hast thou not heard what Isaiah saith? Hear me, my people, a Law shall proceed from me, and my judgment for a light to the Gentiles; my Salvation shall go forth, and in my Name shall the Nations trust. And through Jeremiah the Lord speaketh thus: Behold, the days come, saith the Lord, I will make a new Covenant with the house of Israel, and the House of Judah; not that which I covenanted with them when I took them by the hand, to bring them up

out of the Land of Egypt. Therefore God having declared a New Testament should be for a light of the *Gentiles*, and seeing men turn to God from Idols, and from all Iniquity to follow Piety, through the Name of Jesus Christ crucified; all may easily understand by those very works, that this is the new Law, and the expectation of those that from all Nations desire good from God. For we, the true and spiritual *Israel* being brought to God through Christ crucified, are the Seed of *Abraham*, who being in Uncircumcision, was blessed for his Faith, and called a *Father of many Nations*. The poor receive the glad tidings of the Gospel, the blind see, but ye understand not. Now there is need of another Circumcision, and ye take pride in the Flesh. The new Law will have you keep a perpetual Sabbath, and ye think ye have done your religious Duty, when ye rest one day: And when ye eat unleavened Bread, ye say that ye have fulfilled God's Will. God delighteth not in these things. *Isaiah* did not send you to a Bath to wash away your Murthers and other Offences; which the water of the Sea is not sufficient to cleanse: Neither are men purged by the Sacrifice and Blood of Sheep, or Ashes of an Heifer; but by Faith through the Blood of Christ; for that very cause he dyed. What is the benefit of washing when it maketh the Body clean? Be ye washed in your Souls from a Wrath, Avarice and Harred. This is the Signification of the Unleavened Bread. That ye do not the works of a malicious Ferment: You being Circumcised in Flesh, have need of our Circumcision, but we have no need

of

of yours. For, had it been necessary, God had not formed Adam with his fore-skin on, nor respected the Gifts of Abel being uncircumcised, neither had the fore-skin of Enoch been well pleasing to him. Beside the Father of all, another is called Lord by the Holy Ghost, not only through Moses, but through David also: *The Lord said unto my Lord, sit on my right hand.* God's Word through Moses said, *Let us make man after our Image:* And lest with your Rabbin you should alledge, that God spake this to himself, or to the Elements, I'll repeat other Words spoken by Moses, whereby we may know he spake to some rational One: *Behold the man is become like one of us, to know good and evil.* Therefore saying, *the one of us,* shewed a number to be together. I cannot affirm this to be spoken to Angels, or that they created Man's Body. The Word through Solomon declareth an Offspring to be gotten of God before all Creatures, which is called *Wisdom*.

Christ hath made a Fountain of living Water to spring up in the Desert that was void of the knowledge of God, to wit in the Land of Gentiles, who also appeared in your Nation, and healed the sick, caused the blind to see, raised the dead, and by the periwading Efficacy of his Works excited the men of that generation to the knowledge of him: among us there are propheticall gifts to this day, thereby you may understand, that the things which were in your Nation heretofore, are translated to us, and as in the dayes of the holy Prophets there were among you false Prophets, so there are among us false Teachers,

Teachers, of whom our Lord hath forewarned us to beware. He foretold to us that we should be slain and hated for his Name. If he of whom *Isaiah* spake was not to be born of a Virgin, concerning whom the Holy Spirit proclaimed, *Behold the Lord will give a sign; a Virgin shall conceive, and bring forth a Son!* And if he was to be begotten by lying together, as other first-born, what Sign did he say he would do more than is common to all first-born Children? But herein also you dare adulterate the Translation of your Elders which were with *Ptolemy* King of *Egypt*, alledging, that the Scripture hath not as they rendred, but, *Behold, a young woman shall conceive*; as if some great matter were designed if a Woman should bring forth by Procreation, which almost all young Women do. It is manifest through all Lands, that none can terrifie and reduce us into bondage, who by Faith have given our Names to Jesus: For while we are killed with the Sword, led to the Cross, thrown to wild Beasts, tormented with Hooks, and Fire, it's evident we depart not from our Profession; and the more such Torments are inflicted on us, the more become faithfull Worshipers through the Name of Jesus. As one that pruneth a Vine maketh it fruitful, so it happeneth in us.

As the blood of the Passover preserved those in *Egypt*, so the Blood of Christ delivereth the Believers from Death. The Symbol of the Scarlet Thread which the Spies gave *Rahab* the Harlot to be tied to the Window, was a Type of Christ's Blood, through which Harlots and Sin-

ners of all nations may be saved, receiving remission of sins, and ceasing to commit iniquity.

I affirm the Supplications and Thanksgivings, which are performed by good men, to be the only perfect Sacrifices, and dear to God; the Christians have learnt to offer these onely. Do you think we could ever understand these things in the Scriptures, unless we had received grace by the will of God; of which grace you being destitute understand them not; so that *Moses* saying may be applyed to this matter, *They have provoked me with strange gods; and I will provoke them to anger with a foolish nation.* God hath chosen us, and revealed himself to such as did not inquire after him. He hath called us; and we have gone out of that conversation, wherein we lived in after the common manners of other Inhabitants of the earth, and together with *Abraham* we have received a Holy Land for an eternal Inheritance, being the Sons of *Abraham* for like Faith. For as he believed Gods Word, and it was imputed to him for Righteousness; so we believing Gods Word Preached by the Apostles of Christ, and foretold by the Prophets, have forsaken all worldly things, even to the Death.

His Epistles to Zenas and Serenus, and Diognetus.

WE must apply diligence to vertue onaly, and goe to such as discourse of it; but if their words and their deeds agree not, departing from them for fear of snares lying hid amongst them,

let

let us seek fellow Souldiers for our selves that fight painfully.

Seeing, O *Diognetus*, thou hast a desire to learn what is the Divine Worship of the Christians, and in what God they put their trust, that they despise the World and contemn Death, and take not those for gods which are so esteemed by the *Greeks*, nor observe the Superstition of the *Jews*: see not only with thine eyes but with thy prudence also what matter and form those are of, which ye esteem to be gods. Is not some one of them a Stone, like that which is trod upon? and another is Brass, no better than the vessels made for our use; another is Wood, and that rotten; another is Silver, which hath need of a man to watch it, lest it be stolen away; another is Iron and rusted; these ye call gods and adore them. But as for that they have not the same Worship with the *Jews*, &c. They who think to offer Sacrifice through blood, and the savour of roast-meat, are like those that honour dead things so. I think it needless to teach thee how ridiculous their caution is about meats.

The Christians are not distinct from other men in Countrey or Language, they inhabit not in Cities appropriated to themselves, they are in the flesh, but live not according to it, they live on Earth, but their Conversation is in Heaven; they obey Laws, but by their manner of living they are above them; they Love all men, and all men Persecute them.

Tatian the Assyrian's Speech to the Greeks.

THe Devils sometimes are seen that they may be thought to be something, or that they may hurt men by counterfeiting friendship, out of the malignity of their wit, or that they may give occasion to be worshipped by such as are like them. No Disease is taken away by antipathy, nor any sick man cured by Amulets or Labels tied to them. These are the beginning of the operation of Devils, who have prescribed for what each shall avail.

Crescens of *Megalopolis* being Incestuous, and Covetous, with others said Death was to be contemned; but he himself thought so ill of it, that he endeavoured to deliver *Iustin* and me to Death, as to an extream evil; because that he Preaching the truth reproved voluptuous and juggling Philosophers. O *Greeks*, draw not your Fables to an Allegorical Sense; what great thing is done among you? your Sons and your Daughters behold Whoremasters upon Stages.

Ireneus Bishop of *Lyons* and Martyr, his Books against Heresies: He wrote about the year of Christ 170.

THe Church though dispersed throughout the world, received the Faith from the Apostles and their Disciples, which is in one God the Father

ther Almighty, which made Heaven and Earth, and Sea, and all in them; and in one Christ Jesus the Son of God Incarnate for our Salvation, and in the Holy Spirit, which by the Prophets foretold the coming of God, and the birth of the beloved Jesus Christ our Lord, his Passion, Resurrection, Ascension, and his coming from Heaven in the glory of the Father to renew all things, and to raise all flesh, and to give just Judgment. The Church, though dispersed in all the world, having obtained this Doctrine and Faith, keepeth it diligently, as if it dwelt in one and the same House, believeth it alike, as if it had but one Heart, and Preacheth these things with one consent, as it were endued with one Mouth. The Churches constituted in *Germany* do not believe otherwise, nor those in *Spain*, *France*, *East* or *Egypt*. He that is eloquent among the Rulers of the Church will not speak things different from these, neither will the uneloquent diminish this tradition.

As many as fall from the Church, and believe Fables, are condemned of themselves, whom *Paul* commandeth to be avoided after admonitions, and *John* would not have them saluted: They bring many Apocryphal and spurious Scriptures, that they may amuse such as be ignorant: They are sent of Satan that men may think we are all such, and so turn their ears from the preaching of the Truth: Those that any way corrupt the Truth, are the Disciples and Successors of *Simon Magus* the Samaritan: Though they pretend the Name of Christ, they bring in the Impiety of *Simon*. Many things of the Creation which

are with us escape our Knowledge; what can we expound concerning the Flowing and Ebbing of the Sea? What hurt is it if we commit to God some things in the Scriptures, while we can resolve some according to the Grace of God? The Lord of all gave to his Apostles the Power of the Gospel, through whom we become acquainted with the Truth, that is the Doctrine of the Son of God, to whom the Lord said, *He that heareth you, heareth me*: Through whom the Gospel came to us, which they then preached and afterwards delivered us in writing to be the Foundation and Pillar of our Faith: To which whoever assenteth not, resist their own Salvation, which all Hereticks do: For being reprov'd by the Scriptures, they become Accusers of the Scriptures, as if they were not of Authority, and that the Truth could not be found out in them by such as know not Tradition, because the Truth had been delivered by Word of Mouth. But when we call upon them to stand to the Tradition which is of the Apostles, which is kept in the Churches by Succession of Presbyters, they'll affirm themselves not only wiser than the Presbyters, but than the Apostles also. There are who have heard that *John* the Disciple of our Lord going to wash himself, and seeing *Cerintus* within, leapt out again unwashed, saying, he feared lest the Bath should fall, when *Cerintus* the Enemy of the Truth was within. And *Polycarpus* meeting with *Marcion*, who said to him, *Know me*, answered, *I know thee to be the first born of Satan*. So great fear had they lest they should communicate in word with

with any that corrupted the Truth. As bread cannot be made of drie Wheat without moisture, so neither can we being many become one in Christ without the Water that cometh from Heaven. The Word in *Isaiah*, saith, *The Spirit of God is upon me, he hath anointed me*; signifying the Anointer the Father, the Anointed the Son, the Unction, which is the Spirit. The Law did not forbid to cure men on the Sabbath-day, neither did it prohibit the care for the safety of Beasts.

As the Bread which is of the Earth receiving Gods call is not common Bread, but Eucharist, consisting of two things; An Earthly and an Heavenly: So our Bodies receiving the Eucharist are not corruptible; having hope of the Resurrection.

The Mediator of God and Man by his Incarnation pacified the Father for us, against whom we had sinned, giving us also that Conversation and Subjection, which ought to be in us towards our Creator. By the Tree he was made manifest to all, gathering two People to one God, by the reaching forth of his hands: Two hands for two People dispersed to the ends of the Earth, one Head in the middle, because one God is over us all.

A Religious Idiot is of more worth than an Impudent Sophister. The Paradise of the Church is planted in this World: The Spirit of God saith, *Thou maist eat of every Tree*, that is, of all the Lords Scripture. That was written, that *Angels had a charge concerning him*, but *cast thy self down*, was not written, but the de-

vil brought that perswasion from himself.

Whatever Magistrates do justly, they shall not be punished for it; but whatever they do for overthrow of right, they shall perish therein, the just Judgment of God reaching all equally. Princes are appointed by the command of him by whose will men are born, being fitted for such a People as are to be governed by them: Some of them are given for the profit of Subjects, and some for reproach.

His Letter to Victor Bishop of Rome.

SOME think a Fast should be kept one day only, some two, some more daies, some forty; which variety of observance did not now first begin in our days, but long before, by the means of such as did not hold what was delivered them from the Beginning, but by negligence or ignorance declined to another Custom. Notwithstanding all those so differing in observance, alwayes were and still are peaceable among themselves, and with us: neither did the diversity of Fasting break the Unity of Faith: And all those Presbyters before *Soter*, who were Ministers of that Church, where thou art now President, to wit, *Anicetus*, *Pius*, *Hyginus* and *Telesphorus*, and *Xystus*, did not so hold, yet had Peace with those that had this manner of observance. When blessed *Polycarpus* came to Rome, *Anicetus* could not perswade him not to observe those things which he knew *John* the Disciple of our Lord to have observed; neither could *Polycarpus* prevail with *Anicetus* to forsake what he

he affirmed to be observed by him after the Custom of his Predecessors, yet they communicated together, and parted in full Faith and firm Love, that all the Churches might keep Concord one with another, however they observed *Easter*.

Theophilus of Antioch against the Calumniators of the Christian Religion. About the Year of Christ 174.

A Doration is to be given to none but to God only: We are taught by Divine Oracle not to Sin in Deed or in Thought. See whether those that learn such things can live after the manner of Beasts, and be defiled with wicked Copulations, or touch humane Flesh: Especially being forbidden to behold Combates, lest we become partakers of such slaughters: Neither dare we go to other Shows, lest our Eyes be polluted, and our Ears take in prophane ribauldry there taught: Neither is it lawful for us to hear the Adulteries of the gods and of men, which they sing and celebrate for gain. Far be it from the Christians to do such wickednesses, among whom Modesty and Temperance flourish, lawful Matrimony of one Wife is kept, Justice is exercised, Gods Law ruleth.

Athena.

*Athenagoras his Apology to the Emperours.
About the Year 180.*

They who are subject to your Government ye mighty Kings, far and wide throughout the World, live after a various manner, and with differing Laws, neither are any of them terrified by any fear of Punishment from following their Countrey rites, as received from their Ancestors, be those never so ridiculous. All the World by your Prudence enjoy Peace, onely of us, who are called Christians, ye have no care: For ye suffer us to be Persecuted and Banished, who commit no Wickedness, and demean our selves Piously and Justly towards God and your Government, most men impugning our Name only. The Principles of our Religion can prove to you, we are not averse to the Deity. Among us private Persons and such as live by their Labour, if they can yield no benefit of their Profession by speaking, declare it by their Deeds. They recite not composed Orations, but afford examples of Virtue from themselves; while they are smitten, they strike not again, they commence no Action against those that rob them, they love their Neighbours as themselves.

They ask us, why we do not worship Images; not the World, but the Maker thereof is to be adored. Your Subjects when they apply themselves to you for something they want, do not turn themselves to the magnificence of your Palace,

Palace, neglecting you the Lords thereof, but Honour your Persons above all. All Images made by men, are of the Earth. Forasmuch as some say these are nothing but Pictures, but that those are the gods to whose Honour these are Dedicated: first they ascribe to them unfit shapes. The gods that please the Vulgar were men, as appeareth by their Histories: and that they are devils who assume to themselves the Names of those men, appeareth by their Actions. Those that adhere to *DIANA* wound and cut mens Bodies. They feign of us that we have detestable Banquets, and unchast embraces, thinking thereby that we being struck with fear may be brought off from our Profession, or that the minds of Princes may be exasperated against us. But we know our selves to be wronged, and that this was the manner in all Generations, that Wickedness did oppose Vertue as contrary to it. Calumnies do not soil our Holy Life, nor take any thing from our Glory before the Lord. I do not think that the Wise Princes will imagine those men that direct all their Life towards God, that they may present themselves to him blameless, will admit of any crime. Did we hope to live in this World only, there might be place for a suspicion that we indulged the Flesh: But we know God to be alwayes present with our Thoughts and Speeches, and that after this Life we shall enjoy a better, to wit, an heavenly, that we may abide with God. Our business is not with humane Laws, which a wicked one may avoid, our Discipline being delivered by the Lord. With great Caution we
commu-

communicate the Kiss; that it may be esteemed no other than a holy Salutation, or Worship, which if defiled with an impure Thought, doth alienate us from eternal Life: We relying on the hope of eternal Life, contemn the Delights and Pleasures of this present one. Thou maist find many of both Sexes among us grown old in singleness of Life, because in that Estate they hope to be joyned closer to the Lord.

Our Profession is placed not in the Meditation of Speech or structure of Words, but as a living Doctrine in things to be declared by Deeds. They accuse us of wickednesses whereof they themselves are guilty, and which they ascribe to their gods also, as renowned things. This is to eat humane Flesh, when contrary to the Laws enacted by your Ancestors, Innocents are defamed. If any of them be asked whether they have seen that which they report, none is so impudent as to affirm he did. There are of us that have Servants, some more, some less, who cannot be ignorant of what we do. No one of them ever affirmed any such thing against us. How can we commit murder that do not allow any to look at others committing it, lest any stain thereby should come upon us? And what reason should move us to cut throats, who tell Women that take Medicines to force Abortion, that they kill men, and that they shall render an account thereof to God? Who that expecteth the future Resurrection, will make himself a grave to such Bodies as shall arise again.

His Writing concerning the Resurrection.

GOD cannot be ignorant of the Nature of Bodies appointed for a Resurrection, to whom the Nature of the Elements out of which Bodies took their beginning is not unknown, neither can he be unacquainted whither each part will retire when the whole is dispersed. He who hath ability to transform matter, and to adorn that with faces which before was shapeless, and to divide that seed that was one into many members, and to distinguish that with joynts which was before a lump, and to give Life to what was liveless, can also reunite that which is scattered, and raise that which lyeth down, and quicken that which is dead, and change a corruptible thing into incorruption, and separate from Beasts what they have devoured. They say many Bodies in Shipwracks become meat for Fish, and they bring what is more intricate in the Beasts fed with humane Flesh, when they are cooked and let down into mens Stomacks, and grow one with the Bodies of the eaters, it must needs be that the members of the man which became food for Beasts pass into the Bodies of other men. And to this they tragically adde the Children eaten by Parents in the time of Famine, and from these they inferre the Resurrection to be impossible, when the same members cannot rise together with divers Bodies. Such men seem not to be sufficiently acquainted with the Power and Wisdom of the Maker, and Governour of all things: else they had known all that is poured in becomes not food fit for Nature, but some, as soon as they are received
into

into the stomach, perish by vomiting or by voiding some other way, so that they come not to the first concoction, nor mix with nourishment. But if any feign such meats to be changed into flesh, no necessity will compel Flesh lately made of nourishment to become a member of that Body whereto it's admitted: because the Body that took that adventitious flesh from another by nourishment, doth not continually keep the same, when sometimes it vanisheth with pains, sometimes with cares and sorrows, and sometime it wasteth away with Labours and Diseases: So that Flesh onely may remain which is chosen of Nature, and agreeth with such food as doth kindly sustain Life. But it is a most certain Truth, that what is impossible to Men is possible to God. If God made Man to be a Spectator of his Magnificence, and to remain in Contemplation thereof; certainly the cause of the Creation maketh an eternal continuance credible, and that the Resurrection, without which Man cannot continue for ever. If Understanding be given to men to judge not only of intelligible Substances, but also of his Wisdom, Justice and Goodness which gave them, it must needs be, those things remaining for the sake whereof a rational Understanding was given, that the Understanding also should continue for the discerning of them; and that cannot endure without the Nature that receives it; which is Man, and not the Soul by it self.

Moreover, If Man continue not, then is the Soul in vain fitted for the wants of the Body, and it's Affections: In vain also is the Body tied, yielding to the Government of the Soul: Prudence and

Righte-

Righteousness, and exercise of Virtue, and Man's making, are all vain. If there will never be any Censure of men's Deeds, men have nothing above Beasts; yea, those that bring their Affections in Subjection, and have a care of Piety and Righteousness, are more unhappy than Beasts: To follow pleasure were best.

When Thieves and Tyrants multiply Slaughters, it cannot be that they make Satisfaction for their Crimes by one Death. It is Sin to imagine that God will judge without Justice; and that cannot be, unless he that hath done right or wrong be in Being, and capable of Judgement: And he that hath done things to be judged for is Man, and not the Soul only. The Body should suffer injury, if having been partaker of Labours in doing good, it should have no share in the Honours recompensed to Vertue. How could it choose but be unjust for the Soul alone to be condemned for those faults whereof it hath no Appetite by its own Nature; as Luxury &c. It is absurd the Laws should belong to men, and their Punishment to souls only; seeing God commanded not the Souls only to abstain from Adulteries, Slaughters, Thefts, neglect of Parents. The Commandment, *Honour thy Father and Mother*, doth not strictly appertain to the Souls, such Names not belonging to them. For the Soul doth not beget a Soul, thereby to challenge the name of Parent; but Man begetteth Man; Neither doth the Commandment against *Theft or Coveting* relate meerly to the Soul; what thou wantest is desirable because it is of use, but not to the immortal Nature.

All things made by Nature have a special end; we may not think the end of irrational Creatures

to be the same with those that act by an ingrafted Law, and Reason, and use Prudence: To be freed from grief is not man's special end, that thou maist find in senseless Creatures; neither plenty of Pleasure and things that delight the body, otherwise a beastly Life were best; nor the bliss of the Soul separated from the body, for we look not only at one of those parts whereof man consisteth: Whole man hath obtained this present life, and thereof there must be a proper end: If thou wouldst define that, thou canst not find it in this world, therefore it will appear in the restauration of both parts.

Clement of Alexandria, *his Admonition to the Gentiles*: *He wrote about the year 194.*

IMages are meaner than any living Creature. We Christians have no Images made of matter subject to sense, but God which is perceived with the understanding, he being the true God is not perceived by sense.

Darius the Tyrant when he had taken a golden garment from the Image of *Jupiter* in *Sicily*, commanded him to be cloathed with woollen, saying, *That to be better than the golden one, as being lighter in Summer, and warmer in winter.* If some *Cambyfes* or *Darius* did such a thing, or if any did kill the Egyptian Oxe; I smile at his killing their god, but frown if he did offend for lucre. *Praxiteles* graving the Image of *Venus*, made it after the Picture of *Crasina* whom he loved, that

that the miserable People might adore his Concubine. Thy Statue is Gold, Stone, Earth, I learnt to tread upon the earth, and not to adore it.

You make the Stage your Heaven; we are so far from permitting men to hear Fables, that we use not to still our crying Children by telling Fables, lest we nourish Impiety together with them.

But ye say it is not lawful for us to overthrow the Customes delivered by our Fathers, why then do we not suck Milk, being the first food our Nurses did use us to? why then do we encrease or diminish our Fathers Inheritances, and not preserve them the same as we received them? Leaving a naughty custom though our Fathers be angry, let us seek him that is our true Father.

After the Death of *Alexander*, *Theocritus* deriding the vain Opinions men had of the gods, said to his Citizens, Be of good courage while you see the gods die before men.

Some kind of Communion with God is natural to man; as we bring every Beast to do what he is by nature fit for, so we exhort man to the knowledge of God, he being born to contemplate Heaven. Dost thou think Stones, Timber, Birds and Serpents to be Temples, and not Man? Miserable ones, think God to crie by a Crow or Daw, but to be silent in Man; and they honour the Crow as Gods Messenger, but Persecute a Man of God, and endeavour to kill one speaking rationally, and instructing others with good Speeches, calling them to follow Justice.

Fish do not worship devils superstitiously, Birds do not adore Images, are ye not ashamed that ye make your selves more irrational than the fish?

Against the Idolaters

ye cannot bear the sharpness of cure. Because the Word is come to us from Heaven, we need not go to *Men* for humane Learning, our Master teacheth all things, the Word by the Word is become a Sweete; we have entertained the true Philosophy which Christ's Disciples Preached.

Let us render Pity and Worship to God as rent for our habitation here.

His School-Master.

WATER is the natural and sober drink necessary for those that thirst; that was the drink which the Lord gave the old *Hebrews*: The blood of the Lord is twofold, one Carnal whereby we were redeemed from destruction, the other Spiritual wherewith we are anointed; to partake of the Lords Incorruption is to drink the blood of Jesus.

It is not at all to be permitted for Women to shew Men any part of their Body naked, lest both fall; for we must have honest Conversations, the Lord being present. Christ took his meat in a mean dish, and made his Disciples sit upon the grass, He washed Feet, being far from Pride: He asked drink of the *Samaritan* Woman, who drew Water out of a well in an earthen Vessel; he required not Royal Gold, but taught to quench thirst easily. Far be Gluttony and Calciuousness from a rational Feast, for if any follow after Piping and Dancing, and dissolute Idleness, they become Immodest, such a Feast is the Theater of Drunkenness: It becometh us to avoid every foul show and hearing, which make effeminate.

Before we take Food, it becometh us to praise the Maker of all things.

The

The Imitators of ridiculous things are to be driven from our Common-wealth.

Jacob lay upon the ground and had a stone for a Pillow, then he had an extraordinary Vision.

It is not comely that any part of a Woman be naked, neither is it honest to make Beauty an enticement to Men: It behoveth that what is covered do shew by the garment, it self to be better than what is worn, as the Soul is better than the Body, and the Body than Cloathing: but now it's quite contrary, if the Body of them were sold, it would not yield a thousand Attick Drams, yet they giving a thousand Talents for one Garment, shew themselves to be meaner than their Cloaths. Whatever charges are spent upon Lusts are lost. God hath given us power of using what's necessary, and ordained it to be common; it is absurd for one to live luxuriously when many suffer hunger. It is more glorious to do good to many, than to dwell magnificently, and better to make expence upon Men than upon Stones. *Apelles* said to one of his Scholars that drew the Picture of *Helena*, *When thou couldst not paint her fair, thou dar'st make her rich*; such are men now. The wearing of strange Hair is altogether to be rejected; Playing at Dice is to be prohibited, and desire of gain thereby. One may call places for running and Theaters the Seats of Pestilence; what foul act is not shewed on Stages, and what impudent word do not the Players utter, that they may move Laughter?

His Stomata.

When they divide the Eucharist, as the manner is, they permit every one of the People to take his part.

They who partake of Divine Words ought to consider whether they come thereto with the vice of a curious mind, as men go to see buildings, or to be made partakers of worldly things, having heard that the Christians do freely communicate things necessary for sustenance. The Scripture kindleth the fire of the Soul.

Numa the King of the *Romans* was a *Pythagorean*, but being helped by the things delivered by *Moses*, he forbade the *Romans* to make any Image of God, like unto man or any other living Creature. Therefore the first hundred and seventy years when they built Temples they made no Images. For *Numa* had secretly shewed them that none could approach to the best by any means but by the mind onely.

Almost all of us without the *Grecian* Philology, and some without any literature, being moved by a Divine Philology have received Gods Word by Faith, being taught by that Wisdom which worketh by it self.

I reverence my Father whom I fear and love, and fearing lest I be chastised I love my self; He that feareth to offend his Father, loveth himself.

The Apostle saith, I will that the Younger Marry, and be alloweth of the Husband of one Wife, whether he be a Presbyter, or a Deacon, or a Layman using Matrimony without blame. The Church is full of temperate Men and Women that meditate on death, which exciteth to Christ.

It is lawful for him that ordereth his Life after our manner to philosophise without literature, whether he be a *Barbarian* or a *Greek*, a Servant or an Old man, a Boy or a Woman, for we doubt not the same Nature in both Sex to have the same

Vertue;

Vertue: But the Males being more excellent bear the chief parts in all things.

The Church on Earth is the Image of that in Heaven: Therefore we pray, *That the will of God be done on Earth as it is in Heaven.*

A Freeman will not abstain from Piety and the true Worship of God, though a Tyrant threaten him with Death, and he be drawn to Judgment, and Torments, and be endangered to lose all his Estate: The Woman that liveth with a bad Husband, and the Son that hath a bad Father, the Servant that hath a bad Master will follow after Virtue with a strong courage, and become very good, though their Husbands, Parents, and Masters be unwilling thereto. The Lord alone did drink the cup for the purging of his Enemies.

When they persecute you in one City flee into another: He doth not admonish us to flee, as if it were evil to suffer Persecution, neither to shun death as being fearful thereof, but he will not have us to be helpers of Persecutors to do evil. He that slayeth a godly man killeth himself, he also is guilty of slaughter that offereth himself to Judgment.

The just being the Lords company, and bearing his Royal Character, is tried like Silver often refined. He that would gather what is useful for heaven, must not abstain from the study of Learning: yet who carry Flesh have need of respite, therefore the seventh day is called rest, abstinence from evils, preparing for that first day on which all begun, especially the Creation of the light, which is our true rest.

The Word of our Master did not remain in Judea onely as Philosophy in Greece, but it was spread throughout the World, perswading Greeks and Bar-

varians, Villages and Cities, and bringing many Philosophers to the Truth. If any Magistrates did prohibit Greek Philosophy, it soon perished: But Tyrants and Magistrates with innumerable People resisting us, and endeavouring to cut us off, did forbid our Doctrine, and yet it flourisheth.

He is an Atheist that doth not think there is a God; he is a Superstitious one who taketh all things as gods, to wit Wood and Stone.

We Honour God with our Prayers, and offer this Holy Sacrifice, praising him through whom we have received Knowledge. Therefore the Altar, that is here with us, is the Congregation of those that are dedicated to prayer, who have one common voice and one mind. We are commanded to worship the Saviour, and the Father through him, not on Select dayes as some others, but continually all our life long, we do it every way. So that he who is endued with knowledge honoureth God with thanksgiving, not in a limited Place or select Temple, or on any festival dayes, but all his Life long in every place, whether he be alone or have other believers with him. If the presence of a good man maketh one he converseth with to become like him, by observing his vertue; how can it chuse but that he who is alwayes present with God, by Knowledge, Conversation, and thanksgiving, should still grow better and better in all Deeds, Words, and Affections. We therefore keeping a holy-day throughout all our Life, and being perswaded that God is every where present, we praise him as we till the ground, and in every other calling. Prayer is a speaking with God, therein we stretch forth our Heads and Hands towards Heaven.

It was foretold by our Lord, that Heresies should be sown with the Truth, as Tares with Corn; and that must needs be which was foretold should be. By reason of Heresies labour must be used to find out the Truth, but we must not faint. If two manner of Fruit be set before us, the one real and ripe, and the other made of Wax very like it, we must not abstain from both because of that likeness, we must discern the Truth from what is seeming by Consideration and Learning through the Scriptures. Hereticks also dare use the Scriptures of the Prophets, but not all, nor as the Contexture doth dictate; but picking such words as are doubtful, they apply them to their own Opinions. He that obeys the Lord, and followeth the Prophecy given by him, is wrought to the likeness of his Master. They attain not to this height that do not follow God that leads them by the Scriptures of Divine Inspiration.

Tertullian concerning Patience. It is thought he lived about the Year 197.

THE Patience of our Lord was wounded in Malchus, therefore he cursed the work of the Sword for the future. When he was about to depart he would be cherished with the pleasure of Patience: he is spit upon, whipt, derided. He that purposed to be hid in Mans shape, imitated nothing of Man's Impatience. By this the Pharisees should have known the Lord, no man having shewed such Patience. We constrain Men and Beasts to be obedient to us, do we doubt to obey the Lord to whom

we are subject? It is meet we should give away our Money for our Soules both by bestowing it willingly, and losing it patiently. If any provoke thee with his hand, the Lord's Counsel is ready, *Turn the other cheek when thou shalt be smitten on the face.* Wickedness will be tired by thy Patience. One hurteth thee that thou may'st grieve, therefore when thou dost disappoint him by not grieving, he will be vexed for the loss of his labour. Desire of Revenge is a sting of Impatience. Malice is alwayes hatefull to the Lord, but most of all in this place, when provoked by the Malice of another, it would make it self superiour in executing Revenge, and reiterate the evil which was once committed. Revenge seemeth a Comfort erroneously, for so what difference is there between the provoker and the provoked, but that the one was first in evil, and the other last? Both are guilty of hurting man before the Lord. It is absolutely commanded not to *render evil for evil.* *Charity beareth all things.* What is the work of Patience in the Body? First, The Afflicting of the Flesh to pacifie the Lord by the Sacrifice of Humiliation. This commendeth Prayer, openeth Christ's Ears; also the same helpeth on the Continency of the Flesh for Holiness; this keepeth the Widow and Virgin, and lifteth up the voluntary Eunuch towards the Kingdom of Heaven. Patience endureth Persecutions, by strength thereof *Isaiah* was cut in sunder, and did not cease to speak of the Lord, and *Stephen* was stoned, and beg'd a Pardon for his Enemies. What a Victory had *Jehoiada* over the Enemy of his Glory, when he uttered nothing but Praise to God at every bitter Tidings? That Champion of God by the Armour of Patience recovered Health, and a doubled

bled Estate. God is a very fit Impire for Patience; if thou refer to him the injury thou sufferest, he will avenge; if thy loss, he will restore; if thy Anguish, he will heal; if thy Death, he will raise thee again. The World the great deluge of his Father's wrath. The Testimony in Job. 8. ing Man's Recovery. Nat. 12.

Concerning Christ's Flesh.

Marcion denied the Nativity of Christ, that he might deny his Flesh. Saith he, take away *Cæsar's* Taxes, the Inn, Swadling Cloaths, and Manger; but by what Authority? If thou art a Prophet, foretell something; if thou art an Apostle, preach publicly; if thou art a Christian, believe what is delivered. Thou dost not love thy self while thou dost Apostatize from the Church and Faith of Christ. I receive not what thou dost bring without Scripture. Learn the reason of his Answer denying his Mother and Brethren; the Brethren of the Lord did not believe in him, as it is contained in the Gospel, before *Marcion* was born. Neither doth it appear that his Mother did cleave to him when *Martha* and the other *Mary* were frequently conversant with him. Was it answer for Christ to use this saying to repell the Importunity of such as would call him from his work of Preaching, and fulfilling the Law and the Prophets? Christ used to do what he taught others. What a thing had it been if he teaching men not to esteem Mother and Brethren so greatly as God's Word, should himself leave God's Word upon the News about his Mother and Brethren? Therefore he denied Parents but for the Work of God, as he taught they were to be denied. In the same sense he answered another, not denying the Womb and Breasts of

of his Mother, but signifying those to be happier that hear God's Word. Christ is called an Angel, that is, a Messenger, by a word denoting his Office, not his Nature; for he was to declare unto the World the great design of his Father concerning Man's Recovery. The Testimony in *Job. 8. Mat. 12. Isa. 53.* should satisfie all, that he took human Flesh, and not a spiritual, animal, sidereal or imaginary one, if Heresies could be without desire of Contention. Heathens in not believing do believe, and Hereticks in believing do not believe. The Apostle saith *Christ to have been in the likeness of sinfull flesh*; not as if he took the Image, and not the Reality of a Body, but he would have the likeness to be understood of a sinfull one: The sinless Flesh of Christ was like that sinfull one in Man. The reason is to be allowed, that the Son of God should be born of a Virgin: He ought to be born after a new manner that gives a new birth; God recovered his Image that was taken captive by the devil, by an operation suitable. The word that brought Death insinuated into *Eve* while a Virgin; the Word that wrought Life was also to be brought into a Virgin, that what went to Perdition through that Sex, might through the same be restored to Salvation. *Eve* believed the Serpent, *Mary* believed *Gabriel*: What the one offended by believing, the other by Faith expiated. If *Mary* carried Christ as a Guest in her Womb, and not as a Son, how could *Elizabeth* say, *Blessed is the fruit of thy womb*? If he came from the loins of *David*, *Psal. 132.* much more from the loines of *Mary*, through whom he issued from *David*.

Concerning the Resurrection.

THE *Platonicks* affirm the Soul to be immortal, and to be capable of entring into other Bodies, though not into the same: So the World in error is not ignorant of the Resurrection. *Pheidias* maketh *Jupiter* of Ivory, and it is worshipped, neither is it esteemed to be the tooth of a Beast, but a great Deity. Can man form a god better than God can form a man? What fruit of the World, what savour of the Elements, doth not the Soul taste through the Flesh, through which it is sustained with every Instrument of Senses, as seeing, hearing, & also the Flesh is washed, that the Soul may be cleared of spots. The Body feedeth on the Body and Blood of Christ, that the Soul may be made fat of God: Therefore they whom the Work joyns together cannot be separated in the Reward. Virginity and Widow-hood are offered to God of the good things of the Flesh. Go to, what thinkest thou of it when exposed to publick hatred, it striveth for the Faith, and is made lean in Prisons, butchered with Torments, endeavouring to render like to Christ by dying for him, and that often on the Cross, through exquisite pains. And shall not this rise again being so much God's own? Far be it from God to suffer that to perish eternally which is the work of his hands, the meat of his breathing, the Inheritor of his Bounty, the Priest of his Religion, the Souldier of his Testimony, the Sister of his Christ. None live so much according to the Flesh as they that deny its Resurrection: while they deny the pain, they despise the discipline. Thou maist believe the restoring of the Flesh to be easier than its first making.

Behold

Behold Examples of divine power. The Day dieth into Night, and is buried in darkness, every thing is in black and silence. So the light being lost is mourned for; yet the same reviveth again, killing its death the Night, breaking up the darkness that was its Grave. The Earth also is made to cloathe the Trees after they were become bare, and to yield the same seeds as were killed. O wonderful! it destroyeth that it may keep, it corrupteth that it may make whole, it wasteth that it may encrease. All this Revolution of things is a witness of the Resurrection of the dead. God gave Advertisement of it by his Works before he did so by Writings; he preached it by his power before he did so by his Word; he sent Nature to be thy Teacher, and afterwards Prophecy, that thou being a Disciple of Nature, might the sooner believe the Word of Prophecy; and admit what thou hearest, being thou every where seest it, and not doubt God will raise the Flesh, whom thou knowest to restore all things.

The appointment of Judgment, which is most agreeable to God, makes the Resurrection necessary. It becometh the whole that lived to be judged whole, for he is to be judged as he lived. The Soul affecteth by the Body; even that in the Heart the Lord reproves this Tower of the Soul. *What do you think evil in your Hearts? The Apostle saith, Glorifie God in your Body;* being sure these endeavours are acted by the Soul, he commandeth them to the flesh also, and promisseth it profit. If it had no fault, reproof were not suitable to it; if it had no glory, exhortation were in vain.

Now the mystery of Iniquity is imagination, only he which boldeth may hold still he boldeth only. Who is that

that but the Roman State, which at last being divided unto ten Kings, shall bring in Antichrist, and Then that wicked one shall be revealed, whom the Lord Jesus shall slay with the breath of his mouth: Also in the Revelation the order of times is laid down, which the Souls of the Martyrs under the Altar Praying for Judgment learnt to wait for, that the World first might drink the Plagues from the Angels Vials; and that prostitute City receive a meet end by the hands of the ten Kings; and the Beast Antichrist with his false Prophet bring War upon the Church, then the Devil bound, the Prerogative of the first Resurrection appointed, after that the Judgment of the general Resurrection.

How unmeet is it for God to bring half a Man to Salvation, when both Body and Soul are threatened to be killed in Hell? Let a man remember that Hell fire is said to be eternal, and thence acknowledge the killing to be eternal, therefore to be feared more than a humane killing, which is temporal. Certainly seeing the Body must be killed in Hell with the Soul, there is evidence enough concerning its raising. The last Adam being flesh and bloud, though purer than ours, will come down the same for substance and form as he ascended, to be acknowledged by them that have wounded him: As he left us the earnest of the Spirit, so took he of us the earnest of the Flesh, and carried it to Heaven as a Pledge of the whole to be brought thither in time: Then the Life being freed from its necessities, the Members shall be freed from services, notwithstanding they will not be unnecessary; for though they be freed from services, they'll be retained for judgment, that every one may receive in his Body according as he acted thereby.

Moses

Moses and Elias fasting were fed by God alone, then was that declared, *Man liveth not by Bread alone, but by the Word of God*: Behold a draught of the future Power.

It is no wonder thou hatest that thou art wont to deny in Christ, corrupting Gods Word, and bringing in Apocryphal Mysteries, Fables of Blaspheemie. But the Omnipotent God by his provident grace pouring his Spirit upon all flesh, hath revived the faith of the Resurrection against perverse wits, and cleared the ancient Scriptures by manifesting their words and sense.

Because *Heresies must be, that such as are approved may be made manifest*, the ancient Scriptures seem to afford them some occasions, but such as can be confuted by the said Scriptures.

Against Heresies.

Heresies obtain strength by the Infirmities of some. What if a Bishop, a Deacon, a Widow, a Virgin, a Teacher, a Martyr fall from the rule, do Heresies therefore seem a truth? Do we like of Faith by Persons, or of Persons by their Faith? Heresies are so called from a Greek word signifying election; but it is not lawfull for us to bring in any thing by our own wills; we have the Apostles for instance, who did not choose any thing of their own Opinion to bring in, but faithfully delivered to the Nations the very Discipline they had received from Christ. Heresies are suborned by Philosophy, hence arise unfruitful questions and cankered speeches, from which the Apostle restraining us, writes to the *Colossians*, *Beware lest any deceive you through Philosophy*. What agreement hath

bath *Athen* and *Jerusalem*? our Learning is from *Solomon's* Porch; we have no need of curiosity after Christ.

Though Hereticks forge, it will not profit them, for their Doctrine being compared with the Apostolical, by its diversity and contrariety will declare it self not to have any Apostle nor any Apostolick man for its Author: And thus they will be challenged by other Churches, who though they produce not an Apostle nor an Apostolick man for their first Instituter, as being gathered much later, yet they agreeing in the same Faith are esteemed Apostolick by the consanguinity of Doctrine.

Paul in the first to the *Corinthians* rebuketh the denial of the Resurrection, which was first the opinion of the *Saducees*: *Marcion*, *Apelles*, and *Valentine* take it's part. And writing to the *Galatians* he reproves the observation of Circumcision and the Law, *Hebion's* Heresie. Instructing *Timothy*, he putteth a black mark on the forbidders of Marriage: but the Discipline of *Simon's* Magick, serving Angels, is reckoned among Idolatries.

Go to, if thou wilt use curiosity in the business of thy Salvation, travel through the Apostolical Churches, with whom their very authentick Letters are rehearsed. Thou hast *Corinth*, *Philippi*, *Ephesus*, *Rome*, happy Church to whom the Apostles poured out their Doctrine with their Blood. It knoweth one God Creator of the World, and Jesus Christ, and the Resurrection of the Body. It putteth the Law, the Gospel and the Apostles Epistles together, and thence takes Faith, which it strengthneth with Water, decketh with the Holy Spirit, feedeth with the Eucharist.

now printed I have added the words of Solomon's Parable to *Against the Jews.*

WE know the *Jews* deny not that Christ will come, who prolong their hope till his coming. In what other have all nations believed but in Christ that is come already? In whom have the *Parthians*, *Medes*, and *Elamites* believed, and those places of the *Britains* that are inaccessible to the *Romans*, being subdued to Christ? Who could rule over all but the Son of God?

By *Egypt* sometimes in *Isaiah* all the World is to be understood. And so *Babylon* in our *John* beareth the form of our *Roman* City, because great and proud of Dominion, and oppressor of the Saints.

Against Marcion.

If thou deride at smaller Creatures, imitate, if thou canst the buildings of the Bee, the Stalls of the Ant, the Nets of the Spider, the Thread of the Silk-worm: Endure if thou canst those very Vermin of thy Mat and Bed, the venom of the Beetle, the Darts of the Fly, the Lance of the Gnat. What will the greater things be when thou art helped or hurt by such little ones, that thou maist not despise the Creator in the smallest. Consider man; this work of God will please thee, which our Lord loved, for whom he was crucified: Even now he refuseth not Water thereby to wash his own, nor Bread whereby he doth represent his own Body.

Being the false is the Corruption of the true, it must needs be that the true be before the false, if that

that be trueſt which was firſt, and that firſt which was from the Apoſtles, that appeareth to be delivered by the Apoſtles, which was kept ſacred by their Churches. Let us ſee what Milk that was which the *Corinthians* ſucked from *Paul*, and what the rule was according to which the *Galatians* were reformed. We have alſo the Churches nurſed by *John*: For though *Marcion* reſuſe his *Revelation*, yet the order of Biſhops recounted to their beginning ſtand in *John* as its author. I affirm the Goſpel of *Luke*, to have ſtood from its firſt edition among thoſe Apoſtolical Churches, and not among them onely but among all Churches which are confederated with them in Sacramental Communion.

Chriſt would have himſelf acknowledged to be the Son of God by men, and not by evil Spirits. By the example of the Leper to be ſeperated from converſe, communion with a defiled Sinner was prohibited: The Apoſtle forbiddeth to eat with ſuch, the infection of Sin being catching.

Give to Caſar the things that are Caſars, and to God the things that are Gods. What are Gods things? Thoſe that are like *Caſars* Coin, to wit, his Image. Therefore he commands that man be given to his Creator, in whoſe likenes and Image he was made.

Having ſaid that *with deſire he deſired to eat the Paſſover* as his own, the bread being taken and diſtributed to his Diſciples he made it his own Body, ſaying, *This is my Body*, that is the reſemblance of my Body. But there had been no reſemblance if his Body had not been true and ſubſtantial. If he made the Bread to become his Body becauſe he wanted a true one, then he ought

to have delivered the Bread to suffer for us; it did make for *Marcion's* vanity that the Bread should be crucified. So in the mentioning of the Cup, he ordaining a Testament sealed with his Blood, thereby confirmed that his Body was substantial, for no Body but a fleshy one hath blood.

Know ye not that your Bodies are the members of Christ? What saith the Heretick, shall not those members which now are Christs not ours, arise again? We are bought with a great price, but with none at all, if Christ was but a meer apparition, and had no substantial Body to lay down for ours.

Although the Apostle doth prefer the good of continency, yet he alloweth wedlock to be contracted, and to be useful, and perswadeth to retain rather than to disjoin it: and commanding Women to be silent in the Church, lest they ask questions, he fetcheth Authority from the Law to make the Women Subject. But he sheweth that even they have a right to prophesie, when he would have a vail put upon a Woman that prophesieth.

Against Hermogenes.

I Adore the fulness of the Scriptures, whereby they manifest the Maker and his Works. But that all things were made of matter before in being, I have nowhere read. Let *Hermogenes's* study shew it to be written. If it be not written, let him fear that wot designed to such as adde or take from.

Against Praxeas.

I And the Father are one. Here blind ones stop, that see not those Words, *I and the Father* to import two, and the word are to be spoken Plurally: The word one sheweth the two joyned. Concerning Christ I say, that the propriety of both Substances was whole in him: The Spirit wrought Miracles and Signs in him, and the flesh exerted it's affections, being he hungered when the devil tempted him, he thirsted when he discoursed with the Woman of Samaria, he wept for *Lazarus*, and at last died.

Concerning the Souldiers Garland.

What Communion hath Christ with *Babel*? therefore flee from Idolatry, he commandeth a great distance from it. An earthly Dragon draweth Birds to him with his breath at a distance, and swalloweth them. *John* saith, *little Children keep your selves from Idols*: not only from Idolatry as from an Office, but from Idols, that is from their Images. We are removed from dwelling in that *Babylon* mentioned in the *Revelation*, not only from its habit.

To the Martyrs.

O Ye blessed ones, grieve not the Holy Spirit which entered into the Prison with you, but endeavour diligently that he abide there with you, and lead you thence to the Lord. It's true the Prison is the devils house, where he keeps his Fa-

mily: but ye came into the Prison for that purpose, that ye tread him down in his own house. Let him find you well armed with concord. Let not this discourage you that you are seperated from the World; for if we consider the World to be a Prison, we shall think you to have a Jail-delivery: The World hath more darkness which blinds mens hearts, and heavier Chains which bind even Souls themselves: it raiseth a worse damp by the lusts of men, and it containeth more Malefactors, to wit, all mankind, and it stayeth for the Judgment of God, and not that of the Proconsul. Let him be sad in Prison that desireth the goods of the World, a Christian hath renounced the world, while at Liberty. Though you have lost some comforts of natural life, it's a merchandise to part with something to gain more. Compare the Life in the World, and in the Prison, if the Spirit doth not get more than the Flesh doth lose, yea through the care of the Church, and the love of the Brethren, the flesh doth not lose what is necessary. Thou dost not see the strange gods, nor meet with idols: thou art not molested with the clamors of the shows, nor with the impudencoe of the Actors. The Prison doth that for a Christian, which the Wilderiness did for the Prophets. The Lord betook himself often to retirement, that he might pray more freely, and he shewed his glory to his Disciples in a solitary place. Though the Body be kept in, all things lie open to the Spirit. Walk in the Spirit along that way which leadeth to God, and thou wilt not be in Prison: there is no feeling in the Nerves, while the mind is in Heaven, the Mind carrieth with it the whole man.

When we make promise at the Sacrament, we are for the warfare of the living God, no Soldier cometh to the War with delicacies, vertue is edified by hardship.

Concerning vailing of Virgins, and Women's apparel.

WHatever is against the Truth it's Heresie, though it be an old custom. The Law of Faith remaining, the things of Discipline and Conversation admit the novelty of amendment, the Grace of God making more and more towards perfection. Because man is so weak that he cannot receive all at once, the Lord sent the Comforter that discipline might be ordained, and perfected by little and little. The Administration of the Comforter is this, to wit, directing of discipline, revealing of the Scriptures, mending the understanding, and causing to become better still. This is the onely Master to be so called and feared, they that receive this prefer Truth before Custom. Thou maist make a Virgin abashed by praising sooner than by reprovng, sin hardening the forehead. It hath been a matter permitted to every ones Choice, whether she would be covered, or prostituted, or married. A scandal is the example of an evil thing that promoteth sin. At this day the *Corinthians* vail their Virgins, approving what the Apostles taught.

When the Apostate Angels discovered to the world some matters that were well concealed, and some arts that were ill to be revealed, as metal Mines, Herbs, Charms, and all curiosity, even to the interpretation of Stars, they conferred on Wo-

men a peculiar instrument of vain Glory. If Gold and Silver have esteem from the quality of their usefulness, Iron and Brass ought to have more, as yielding more necessary helps for humane businesses. Are those small stones men join with Gold necessary to lay Foundations, to build Walls, or sustain Roofs? The worth of ten *Sestertia* are sewed up on one Thread; a tender neck carrieth the value of Groves and Islands: The strength of ambition makes one effeminate Body carry so great substance.

We all are the Temple of God, the Holy Spirit being in us, the keeper thereof is Modesty, which permitteth no prophane thing to be brought in, lest God that dwelleth there being offended leave a defiled habitation. A desire of pleasing by compels, which we know to be the Inviter of Lust, cometh not from a sound Conscience: Why wouldst thou stir up evil? we ought not to open a way for temptations; why would we endanger another? I know not whether he can go free that is the cause of destruction to another: he perisheth by thy Beauty, that desireth it: If we Paint our selves that others may perish, where is that, *Love your neighbours as your selves, mind not only your own things, but the things of one another*. Ye ought to please your Husbands only, and ye please them the more by seeking to please others less. They offend that anoint their Skins, and make their Cheeks red, who are not pleased with Gods workmanship: That which is born is Gods work, but that which is counterfeit is the Devils. Cannot your Hair have quietness, but it must be sometime tied up, sometime loose, sometime raised up, sometime pressed down? be ashamed of Pollution, and put not

not on thy Christian head the fell of another head, that it may be was unclean, hurtfull and destined to Hell.

Scriptures give us to understand that beautiful allurements are always joyned to a prostituted Body. That great City that sitteth upon seven hills and many waters, when she deserved to have the Name of a Harlot, in what Apparel is she? She sitteth in Purple. Why should not my Garments declare my manners? go dressed in the Garments the Apostles allow you, taking white from your Sincerity, red from your Modesty, colour of eyes from meekness of Spirit, putting Gods Word in your ears, and Christs Yoke on your necks; imploy your hands with Wooll, and they will be more pleasing than with Golden Rings; cloath yourselves with the Silk of sanctity, being so sweetned you shall have Christ for your Lover.

Against the Valentinians.

THE Dove did shew Christ, but the Serpent tempted him; the Dove of old was a Preacher of Divine Peace, but the Serpent a spoiler of Gods Image. Simplicity doth easily acknowledge and shew God; worldly cunning had rather resist and betray him: Valentin hoped for a Bishops place, because he was of ability for wit and eloquence; and being angry that another obtained the place by the Prerogative of Martyrdom, he brake off from the Church, and betook him to oppose the truth.

Concerning Repentance.

LET not the abounding of heavenly Clemencie encrease the Lusts of humane rashness; let no

man be the worse for Gods goodness: But the mind is not to be overwhelmed with despair if one become a debtor to a second Penitence; let it grieve him that he sinned again, let it not vex him to repent again. Turn to what the Spirit saith to the Churches, he taxeth the *Ephesians* for leaving their first love, notwithstanding he admonisheth them to Repentance under a commination: He would not threaten the impenitent if he meant not to pardon the contrite. Confession is the discipline of Humiliation, it commandeth to lie on sack-cloth and ashes, to bring down the mind with sorrows, to nourish Prayer with Fasting, to sigh and weep to God night and day, to fall down before the Presbyters and Gods dear ones; the more thou dost afflict thy self, the more God will spare thee. I think most men delay or shun this work, as being more mindful of shame than safety. Thou art not good in thy Modesty, if thou make bold to sin and be abashed to beg Pardon. Among Brethren and Fellow-servants, where hope, fear, joy and grief are all common, (their spirit being the same from their common Lord and Father) why dost thou think thy friends to be any other than thy self? The Body cannot rejoyce at the hurt of a Member, it must needs be that the whole condole together, and labour for remedy. The Church is in one and another, and Christ is in the Church, therefore when thou fallest down at the knees of the Brethren, thou dost touch Christ, when they weep for thee, Christ interceedeth with the Father,

To Scapula.

IT is not the part of Religion to compel a Religion, which ought to be taken willingly, and not forcedly: Sacrifices are required from a willing mind. We Sacrifice for the Safety of the Emperor, but to our God, and as God hath commanded, with a pure Prayer. We live in silence and modesty, neither are we taken notice of for any thing more than for the amendment of our former Vices. We cannot but mourn, that no City can shed our blood without suffering Punishment. We could mind thee of the death of some Governours who in the end of their lives remembered, that they sinned by vexing the Christians.

Severus the Father of *Antonine* sent for *Proculus* a Christian, who healed him with Oyl, and he kept him in his Palace till his Death.

Marcus Aurelius in a German Expedition obtained Rain by the Prayers of his Christian Souldiers. For Innocence, for Goodness, for Faith, for Truth, for the living God are we burned. But the greater our Combats be, the greater shall be our rewards, your Cruelty shall encrease our Glory.

This Sect shall not cease, thou maist know it to be more edified when it seemeth to be destroyed. For every one beholding such great sufferance, is strack with doubt, and excited to enquire into the Cause thereof; and as soon as he knoweth the truth, he followeth it.

Of the Soul.

WE must not doubt concerning the Senses, lest we demur concerning their Fidelity in Christ, and it be said, that he was mistaken when

when he saw Satan thrown down from Heaven, or that he otherwise smelt that Ointment kept for his Burial, or relished another savour of the Wine that he consecrated for the Memorial of his Blood. The sight and hearing in the Mount was true: recite *John's* testimony, *What we have seen and heard, and our hands have handled of the Word of Life*: This Testimony could not be true if the senses did naturally deceive.

How was *John Elias*? Thou hast the Angel's saying, *He shall go before in the power and spirit of Elias*, not in his Soul or Flesh. Spirit and power are conferred by the Grace of God, and can be transferred to others according to God's will, as was done by *Moses's* Spirit.

What say you of Magick? 'Tis deceit: We Christians are not ignorant of the cause of that deceit, who discern the wicked Spirits not with a friendly, but an hostile knowledge; neither deal we with them by an inviting Operation, but by a resisting power. And the same force of deceit is in that kind of Magick which is thought to bring up the dead; an Apparition is presented: the Serpents of the Magick Rods seemed Bodies to *Pharaoh* and the *Egyptians*. *Simon* and *Elymas* the Sorcerers did much against the Apostles; yea to this day so great presumption of their Art puffeth up the Hereticks of the said *Simon*, that they will promise to bring up the Souls of the Prophets from the dead, which they perform in false Appearance onely, as the Spirit of *Python* had leave to feign the Soul of *Samuel*. Far be it from us to believe any holy man's Soul to be raised by the Devil. Satan may onely appear as an Angel or a man of Light, and shew Signs to deceive if possible the very elect.

Concerning Shows.

Some think that the Christians being a people in a readiness for Death, to be brought to that obstinacy by the abandoning of pleasure; the ligaments of Life being cut off, they contemn it the easier, and desire not that which they have made needless. If it were so, obedience ought to be given to Counsels of such Discipline. The danger of losing their pleasures keep more back from this Sect, than the danger of losing Lives. There is no comfort of life to the fool and wise man, but pleasure. Though we no where find that, as it is plainly set down, *Thou shalt not kill*, so, *Thou shalt not go to the Ring or Theatre*; yet the divine Scripture is extended wide. When destruction is threatened to Egypt, it judgeth every sinful Nation in like manner. So it calleth every Show the Counsel of the Ungodly, Psal. 1. When we go into the Water, and profess the Christian Faith, we promise to renounce the Devil and his pomp. What is a chief thing, wherein the Devil and his pomp are perceived, than Idolatry? Therefore the Shows consisting of Idolatrous things, the Testimony of our Repentation will be adjudged to belong to them. The places do not defile us, but the things acted in them.

The Theatre is the Chappel of Venus. The Censor having a care of good manners, destroyed the Theatres, because they saw them breed Lasciviousness. Hence now the opinion of the Heathens witnesseth with us, and acknowledgeth the excellency of our Discipline. Pompey the Great being less than his Theatre onely, when he had built that Tower of

of all filthiness, fearing lest his memory should sometimes be censured for it, built over it the Temple of *Venus*, excusing a dampable work with the name of a Temple, and deceiving discipline by superstition. The two devils of Drunkenness and Lust are agreed among themselves, therefore the Theatre of *Venus* is also the house of *Bacchus*.

We know the Names and Images of the dead to be nothing, and that evil Spirits work in those Names and Images. God commanded us to entertain the holy Spirit with mildness, quietness and peace, and not to disquiet him with fury, wrath, or grief. There can be no agreement between this and the shows. He is guilty of vanity that cometh where he can get nothing. When fury is forbidden us we abstain from the shows, especially from the Circle where it hath the preheminance. Likewise we are commanded to put away all immodesty. Therefore we are separated from the Theatre, the Council-house of wantonness, where nothing is approved but what is every where else disliked. Its chiefest delight is made up of obscenity, which the Player represents by women, depriving the Sex of Modesty, that they will sooner blush at home, than upon the Stage. I pass by the rest in silence, as fitter to lye hid in darkness, lest they pollute the day: Let the Senate and all the State be ashamed. Why should we hear such things as we should not speak, while we know every idle word will be judged of the Lord? How can it be lawful to see what is wicked to be done? why should not those things which defile a man being uttered out of the mouth, defile also when willingly received through eyes and ears? Tragedies and Comedies are the encreasers of wickedness and lusts. If we

can affirm cruelty, impiety, savageness to be permitted us, let us go into the Amphitheatre: If we be such as we are reported, let us be delighted with humane blood. The fencers come into the Play innocent, that they may be made a Sacrifice to publick pleasure.

The heathens think that good in one place which they hold to be bad in another. He that hath need to make water in the street will scarcely turn up his Coat, but leaping in the Circle he'll shew all his shame. He that keepeth his daughter's ears from hearing bawdy words, will bring her to hear them in the Theatre: He that parteth and detesteth a fray in the street, will consent to more grievous fights in the Champion's Exercise. What a thing is it to go from God's Church into the devil's Congregation, and to weary those hands in applauding the Actor which thou hast lift up to the Lord? Why should not devils have access to such plays? The Lord is witness an example hereof happened in a woman that went into the Theatre, and returned thence possessed with a devil: Afterward when the evil spirit was charged in adjuration why he dared to enter into a Believer, he said, *I have done justly, for I have found her among my own.*

Cannot we live without pleasure, who shall dye with pleasure? Is it not our wish, to go out of the world, and to be received of the Lord? What is more pleasant than reconciliation with God, and the pardon of sins, a sound Conscience, to be freed from the fear of death, to expel devils, to work cures, to live to God? these are the holy and perpetual pleasures of Christians. If Stage-learning delight, we have writings and songs sufficient. Behold immodesty thrown down by chastity, cruelty

over-

overcome by mercy : Such contentions for matters are among us, wherein we are crowned. O what a shew will be at the coming of our triumphant Lord, and the last Judgment ! we have these now represented to us by faith. What will those things be which eye hath not seen, nor ear heard, nor man's heart understood ? I believe they will be far more pleasant than the Circle, Scaffolds, and all other Plays.

Concerning Baptism.

Lately a certain viper of the *Carian* Heresie infected many with its venomous doctrine, destroying Baptism. Nothing doth so harden mens minds as the simplicity of divine works, which are seen in act, and the greatness of their effect promised. Because a man is dipt in water, with few words, without pomp, without charge, and riseth again not much cleaner, the eternal consequence is thought incredible. On the contrary, the solemnities and mysteries of Idols gain credit and authority by their furniture and sumptuousness. O miserable unbelief, which denyest to give God his own properties, to wit simplicity and power. What works ought God's to be, but such as transcend all admiration ! *God hath chosen the foolish things of the world to confound its wisdom ;* and things that are very hard to men, are easie to God ! For if God be wise and powerfull, (which those that pass by him do not deny) he hath fitly appointed the matters of his operations to be in the adversaries of wisdom and power, (*viz.*) folly and impossibility. For every vertue taketh occasion from those things whereby it is challenged. The reason of Baptism

was fore-signified in the figure: *God's spirit moved on the waters*, to reform the dipt ones. It's no matter whether one be washed in a river or fountain; neither is there difference betwixt those *John* dipt in *Jordan*, and those dipt by *Peter* in *Tiberis*.

As we are defiled with sin as with filth, so we are washed with water. Though sins do not appear in the flesh, (for no one carrieth the stains of idolatry, whoredom and deceit in his skin) yet their filth is in the spirit. The spirit ruleth, the flesh serveth, both partake of guilt: The spirit is washed in the water corporeally, and the flesh is cleansed in them spiritually. When the people were delivered from *Egypt*, they escaped the King's force by passing through the water. The figure is manifest in the Sacrament of Baptism. The nations are delivered through water, and leave the devil their former ruler destroyed therein.

Concerning Martyrdom.

Martyrdom striveth against Idolatry, to be against evil is good; the benefit of a work excuseth the horror of it: He that lieth under the Physicians hands, will afterwards reward them: It is lawful for God to cure men into life eternal by Fire, Sword, and other bitter things: Dost think God to be blamed if he dissolve death by death, and confer life by taking it away; help the flesh by hurting it, and save the Soul by taking it? that which thou thinkest to be cruelty is favour, God intending eternal things by momentary. Man maketh work for the Physician, and draweth upon himself the danger of death; he did eat what was unlawful, and filled with transgressing vomited

vomited to death: Why is man now aggrieved to suffer by the remedy, what he was not afraid to suffer by vice? Shall he loath the antidote who was greedy of the poison?

God also appointeth Martyrdom for trial: It was seen at *Affric* with what Pomp the world celebrateth the contentions for masteries, yet no man accuseth the President of the striving games that he exposeth men to violence; thou art intent upon what those wounds do win, to wit, garlands and glory: And will it not become God to bring out his discipline in the sight of Men and Angels, to prove the constancy and patience of soul and body, to give honour to one, and to dismiss the other with shame and ignominy? If thou thinkest heaven to be shut, remember the Lord left the keys of it to *Peter*, and through him to the Church, which every one that confesseth shall bring with him: He saith, *Whoever loveth his life more than me, is not worthy of me*; that is, had rather live by denying me, than die by confessing me.

Concerning Idolatry.

WE ought to beware of the latitude of Idolatry, for it many ways subverteth the servants of God, not onely when it is unknown, but when it is dissembled also.

The Artificers of Images are chosen into Ecclesiastical order, O wickedness! Men think it needless to seek God, because they presume we are acted by an immutable decree of the Stars.

I ought not to be helpful to another, when he doth what is unlawful: Whoredom being forbidden to me, I must not contribute any help to others

others to commit it. No art or trade that admitteth any thing towards the forming of Idols, can be free from the tittle of Idolatry.

None of these whom the Lord chose, said, I have not wherewith to live; faith doth not fear Famine; neither is famine any loss to be despised for the sake of God than any other kind of death. He that learned not to regard his life, will not regard victuals. Let us at a distance avoid all the breathing of Idolatry, as of a Plague, in the whole course of humane Superstition. Let us mourn when the world rejoyleth, afterwards we shall rejoyce when the world mourneth. *Lazarus* and *Dives* had recompence of good and evil by turns. It is lawful for us to live together with Heathens, but not to dye together with them; we may rejoyce together in the communion of nature, not of superstition. Shall the *Sarumale* and *Januaries* be frequented by us, who have left the *Sabbaths* and *New Moons*, and other Festivals, that were sometimes beloved of God? Give to *Cæsar* his Image which is in the Coin, give to God his Image which is in Man, money to *Cæsar*, thy self to God; otherwise what will be Gods, if all be *Cæsars*?

I would we could not see what is unlawful for us to do, but because Idolatry hath beset the world with evil things, it will be lawful for us to be present in some things, whereby we do our office to Man, not to the Idol.

We must take care lest Idolatry get into our words, either by custom or fear. The law prohibiteth the gods of the nations to be named, to wit, to be in word acknowledged as true Gods; the scripture nameth gods, but then addeth their, or the nations gods.

It is the fault of custom to say
E by

by *Hercules*, for what is such an Oath but the per-
 varication of Faith with Idolatry? A Christian will
 not take it patiently, that any should bleis him in
 the name of the nations gods: Every denial of
 Christ is Idolatry, and every Idolatry is a deni-
 al in deeds or words. One saith, I have written,
 but have said nothing: *Zacharie* being speechless,
 nameth his Son without his tongue, speaketh with
 his Pen.

Concerning Prayer.

WHEN we say, *Our Father which art in Heaven*,
 we worship God, and set forth our Faith,
 whose merit this appellation is; to them who be-
 lieve in him he gave power to become the Sons of God.
 It is upbraided to *Israel*, *I have begotten Chil-*
dren, and they acknowledged me not. When we say,
Hallowed be thy name, we ask that it may be sancti-
 fied in us who are in him, and in others whom the
 grace of God doth expect, praying for all, even
 for our enemies. The remembrance of Gods Pre-
 cepts makes way for our Prayers towards Heaven;
 a special one is, that we come not to the Altar till
 reconciled to our Brethren. What is it to come
 towards Gods peace without peace, towards re-
 mission of sins with retention; how shall he paci-
 fie his Father that is angry with his Brother? if
 thou be angry, cease before Sun-set: How rash
 it to spend a day without Prayer, whilst thou dost
 not satisfie thy Brother, or to lose thy Prayer thy
 wrath continuing?

The earnestness of Prayer ought to be free, not
 onely from anger, but from all confusion of mind,
 sent forth from such a Spirit as he is, to whom it
 is sent: A defiled Spirit cannot be acknowledged
 by

by the holy Spirit; no one receiveth his adversary: What is it to Pray with washed hands and a filthy Spirit?

His Apologie against the Heavens.

THe Christian sect knoweth it self a stranger upon earth; and like to meet with enemies among foreigners, while it hath kin, seat, hope and dignity in Heaven; sometime it desireth this one thing, that it be not condemned unknown; if they condemn it unheard, they will deserve beside the hatred of their iniquity, a suspicion of some conscience, as being unwilling to hear that, which they could not condemn when heard. Therefore this is the first plea of iniquity we lay to your charge, to wit, your hatred against the christian name, of which iniquity ignorance, which seemeth to excuse, doth convince you; for what can be more unjust, than for men to hate that they do not know? for then a thing deserveth hatred, when it is known to deserve it; but when there is no knowledge of the desert, how can the hatred be justified? when men hate a thing because they do not know it, why may not that be such as they ought not to hate? we reprehend them for being ignorant whilst they hate, and for hating unjustly whilst they are ignorant. This appeareth in that all who formerly hated, being ignorant of the quality of that they hated, as they leave their ignorance, so they cease to hate: such become Christians, and begin to hate what they had been, and to profess what before they hated, and are numerous. They cry out that the City is overcharged, and the Christians to be in the fields, Castles, and

Iſlands; they grieve that people of all Sexes, Ages, Conditions and Dignities do come over to this Name. Neither by this means do they raiſe their minds to take a due eſtimation of the good that lieth hid, neither pleaſe to make experiment. Here humane curioſity is ſlothful; they love to be ignorant, while others rejoyce that they have known.

But ſaith one, that which converteth many is not therefore good, how many flee to that which is perverſe? Notwithſtanding what is truly evil, they that are ſeduced thereby, dare not defend for good. Nature hath filled every evil with fear and ſhame; evil doers deſire to lie hid, they ſhun appearing, they tremble when apprehended, they deny when accuſed. But what doth a Chriſtian like thereto? No one is aſhamed, no one repenteth, but that he came not ſooner to his profeſſion. If he be defamed he glorieth, if he be asked he confeſſeth freely, if he be condemned he giveth thanks. How can that be evil which hath not the natural adherents of evil, to wit, fear, ſhame, repentance, lamenting? What evil is that whereof the guilty rejoyceth, and deſireth to be accuſed of it, and thinketh it happineſs to be puniſhed for it? If it be true that we are hurtful, why are we handled by you otherwiſe than other Malefactors? When others are impeached they ſpeak for themſelves, and uſe feed advocates to plead their innocence, and have liberty of answering and debating, neither can they be condemned till they be thoroughly heard. But ye permit not the Chriſtians to ſay any thing that may clear their cauſe, and defend their truth, onely that is expected ſufficient for publick hatred, to wit, the Confeſſion

tion of the Name, and not the Examination of a Crime.

When *Plinius* the second governed a Province, having condemned some of the Christians, and degraded others, being troubled at their multitude he consulted the Emperor *Trajane* what to do with the rest of them, alledging that beside their denying to sacrifice, he could find nothing else concerning their holy Things, but that they had Congregations before day to sing to Christ, and God, and to confederate Discipline, forbidding Murther, Adultery, Deceit, and other Wickednesses. Then *Trajane* returned answer, that this kind of men were not to be searched for, but to be punished when offered. O confused Sentence! He forbiddeth them to be searched for, as being Innocent, and yet commandeth them to be punished as hurtful: he spareth and rageth. Ye condemn one being offered, who deserveth not punishment because he is injurious, but because he was found unsearched for.

Neither deal ye with us in the manner of judging Malefactors, in that ye torment them that they may confess, but the Christians that they may deny: whereas if it were evil we would deny, and you by torments would compel us to confess.

There was an old decree that no god should be consecrated by the Emperor, unless allowed by the Senate. Among you a deity is examined by humane Judgment: Man must be merciful to God. *Tiberius* therefore in whose time Christs name entered into the world, proposed to the Senate what was related to him out of *Palestine*, that he had revealed the Truth of his deity there. Consult

your Histories, and you will find *Nero* to be the first that used cruelty against this Sect, then encreasing at *Rome*. But we boast of such a condemner, for every one that knoweth him, may understand, that nothing but some great good could be condemned by *Nero*. Murder being forbidden us, it is not lawful for us to dissolve that conceived in the womb, to hinder birth is a halfe murder. Let your mistake of the Christians make you ashamed; we have not the blood of Beasts in our Meats, we abstain from things strangled, lest by any means we should be defiled with blood.

I conceive the Images to be the Sisters of common vessels, the licentiousness of art transfiguring them reproachfully, that it may be some Comfort to us, who are punished for refusing those gods, that they themselves suffer like blows whilst they are a making. Therefore if we worship not those cold Idols, that are like their dead, which Kites, Mice and Spiders understand; doth not the refusal of a known error deserve praise, rather than punishment? Your domestick gods you handle with domestick authority, by pawning, selling, and changing them, *Saturn* into a Kettle, *Minerva* into a Tray, as the owner findeth his Families necessity to be more sacred.

The God we worship is one, who hath made the universe by his word. He is invisible though seen, incomprehensible though represented by Grace, and inestimable being so true and so great. His greatness makes him known to men and unknown, and it is the great sin that they will not acknowledge him of whom they cannot be ignorant. Though the Soul be imprisoned in the Body, and weakened by lusts, and enslaved to idols, yet when it is awaked
by

by sickness it nameth God alone, and acknowledgeth him a Judge, saying, God seeth, I commit it to God. O the testimony of the Soul naturally Christian! And pronouncing this one looketh not towards the Capitol, but towards Heaven, knowing the mansion of the living God. We are not ashamed of Christ, but we delight to be condemned for his name. We have learnt that he is the Son of God, born of a Virgin. The *Jews* knew he was to come and at this day expect him. For there being two comings of his foretold, the one in the Humility of his Humanity, and the other in the Sublimity of his Deity, they not understanding the first, hope for the second: the merit of their sins hindered them to perceive the first. Therefore whom they presumed to be but meer man for his Humility, they reputed to be a Magician for his power, while he cast out devils, and gave sight to the blind, shewing himself to be the Word of God, and his first begotten. When upon the Cross he dismissed his Spirit, the day withdrew it self at noon, you have that in your records, *Pilate* informed *Tiberius Caesar* of all things.

It is not lawful for a man to lye concerning his Religion, we say openly, yea being mangled, and bloody, we cry aloud to you that torture us, that we worship God through Christ.

Every Spirit is swift, Angels and devils are every where in a moment: Their velocity is believed to be a Deity, their substance being unknown. Let one possessed with the devil be set forth before your Tribunals, that Spirit being by some Christian commanded to speak, shall confess himself a devil truly, as he alledgeth himself to be a God

elsewhere falsly. Your Deity therefore is subject to the Christians, and that which is subject to Man, yea to his Enemies, ought not to be esteemed a Deity.

I will not omit the encounter which the presumption of those challenge to, who say, that the *Romans* for their diligent religiousness were advanced to possess the world, and therefore conclude those to be gods that cause their worshippers to flourish. Though superstitious curiosity was devised by *Numa*, Religion had not at that time any Images or Temples, but poor rites, an Altar of turf, and *Sarmian* pots, and no god; for as then the wits of the *Greeks* had not filled the City with images; therefore the *Romans* were not religious before they became great. How could they be great for their religion, whose greatness grew by irreligion? Empire is got by war, and propagated by victories, and taking of Cities, a business which cannot be done without injury to the gods thereof. It cannot seem credible they should encrease by the merits of religion, who encreased by hurting it. They who lost their Kingdoms to the *Romans*, were not without Religion.

The devilish spirit fighteth against us out of your minds, being suborned by his secret inspiration to all perverseness of judging, and iniquity of raging.

Ye worship *Cesar* with a greater and more cunning fear than ye do *Jupiter Olympic*; thereby ye are found to be irreligious towards your gods, while you fear human power more than theirs; ye will sooner forswear by all the gods, than by the soul of *Cesar*.

We Christians looking up towards Heaven, with hands

hands spread out because innocent, with heads bare, not being ashamed, pray without a monitor, because from the heart.

The Christians are deemed publick enemies, because they give not vain and lying honours to the Emperours, and celebrate their solemn dayes conscientiously rather than lasciviously. Is it a brave office to bring fires and dancers into the publick, to make a Tavern of the City, and dirt with wine, to run by companies into impudencies? must publick joy be expressed by publick shaming? They consult Astrologers, Soothsayers and Magicians concerning Cesar's safety; which art taught by devils, and forbidden by God, the Christians do not use in their own contents.

As often as you rage against the Christians, what revenge do you receive from them? far be it from the holy Sect to revenge it self by human fire, or grieve to suffer trial.

We are a body by knowledge of religion, unity of discipline, covenant of hope. We congregated to pray to God together. We feed faith with holy words, we lift up hope, we confirm discipline by repeating of precepts, exhortations, reproofs. We judge with much gravity, as in God's sight, if any sin so as to be expelled from communion of prayer, and holy commerce.

Approved Elders rule, that obtain that honour by testimony, not reward. None of God's things are sold for money. As to the Chest, every one conferreth thereto when he will, and as he can, none are compelled. Thence is dispensed relief to the needy and fatherless. This work of Charity hath made us be hated of some. See (say they) how they

they love one another, and how ready they are to die one for another: while they themselves are readier to kill one another.

All things are common among us but Wives; in that place we dissolve society, in which alone others use it. The Philosopher and Censor is a bawd.

Our Supper sheweth its cause by its name, being called *Charity*. We pray before we sit down, and eat to satisfy hunger, they feed so as they may worship God all night: They discourse so as they that know God heareth. After washing hands every one is excited as he can to sing to God, either out of the holy Scriptures, or his own understanding; thence it will appear how he drank. Prayer endeth the feast; thence we depart to the same care of modesty as they that have supped discipline. When good, godly, and chaste men meet, it is not to be called a Faction, but a Court.

If we compare former miseries, those which now happen are lighter since the world received Christians from God. From that time innocency hath allayed the iniquity of the world, and men began to pray to God.

You say, the revenues of the Temple lessens daily: In the mean time our mercy spendeth more from one Village to another, than your Religion doth from one Temple to another.

Demiocritus that put out his own eyes because he could not look upon women without concupiscence, and could not but vex if he enjoyed them not, confessed incontinency by the amendment: But a Christian can look upon a woman with safe eyes, being in his mind blind to lust.

If I will, I am a Christian, then thou wilt condemn

denn me if I will be condemned. Seeing then thou canst not do against me except I will, thy power is to be ascribed to my willingness. Therefore people do vainly rejoyce at our vexations, the joy being ours, who choose rather to be condemned than to fall from God. On the contrary, our haters might grieve, seeing we obtain that which we choose. Then you will say, why do you complain of your persecution, being you are willing to suffer? We are willing to suffer as the souldier is willing to war, when he must needs be endangered; overcoming he rejoyceth, because he obtaineth honour and booty, though he complained of the fight. It is a fight to us to be called before your thrones, and there to strive for the truth with the danger of our lives: It is a victory to obtain what we strive for; that victory hath the honour of pleasing God, and the booty of eternal life.

When you cry that a Christian woman be delivered to the bawd rather than to the lion; you confess that the stain of chastity is with us reputed worse than any death. Your cruelty doth nothing avail, we become more numerous as often as we are cut down by you: The blood of the Christians is a seed.

Concerning Flight in Persecution.

Persecution is God's Judicature, whereby every one is approved or reprobated: It is the fan that purgeth the floor, to wit the Church, winnowing the heap of believers, the corn of the Martyrs, and chaff of the deniers.

Satan can do nothing without the Lord's permission: Saith he, *Satan hath desired that he may sift*

ſſe you as wheat, but I have prayed for thee, that thy faith fail not; whereby is ſhewed, that the ſhaking and protection of faith are both at God's diſpoſe, and to be ſought of him. The devils Legion could have no power againſt the herd of ſwine without asking it of God, then he is far from having it againſt God's ſheep: I might ſay, the hogs bristles were numbered with God, much more the hair of the Saints. The Apoſtle delivered *Phygellus* and *Hermogenes* to Satan, that they might be amended: Thou ſeeſt the devil muſt have power from the ſervants of God, he hath none in his own propriety.

He that feareth not to ſuffer, will be perfect in God's love, that caſteth out fear. As the Comforter is a guide into all truth, and will ſpeak in us when we are examined, ſo he will help us when we are tormented.

Concerning Chaſtity.

Where three are there's a Church, though they be lay-men; for every one is to live by his own faith, neither is there reſpect of perſon with God: Not the hearers, but doers of the Law are juſtified of God. Prayer proceedeth from the Conſcience, the Spirit bringeth it to God.

Concerning Faſting.

IN certain places of *Greece* councils from all the Churches meet, by whom the greateſt matters are handled in common, and the representation of the whole chriſtian name is celebrated with great reverence; thoſe meetings giving themſelves to Prayer and Faſting, know how to grieve with them that grieve, and to rejoyce with them that rejoyce.

Origen his Homilies on Genesis. He lived
about the year of Christ 200.

Of CHAP. 24.

I Fear lest the Church yet bring forth Children
in sorrow, when ye do not meet to hear Gods
word, and when present in the Church ye are not
attentive, but turn your backs to divine Lessons:
Perhaps I seem too rough to you, but I cannot
dawn a falling wall, do you enter in by the strait
gate, leave the latitude to them that perish. The
doctrine is spiritual, which doth instruct thee to
come to the wells of the Scriptures, to the waters
of the holy Spirit, to draw and carry thy vessel
full home, as did Rebekah.

On CHAP. 25.

The Lord in the Gospel breaks a few loaves of
bread and feeds many; while the loaves were
whole none were filled, neither seemed the loaves
to be encreased: Therefore consider how we break
a few loaves, we take some sayings out of the di-
vine Scriptures, and how many thousands are fill-
ed! But if the bread be not broken into small pie-
ces, that is, the letter discussed particularly, the
sense thereof cannot come to all.

Drink waters of thy own fountain: O hearer, as-
say to have thy own fountain, that when thou ta-
kest the book of the Scriptures in hand, thou begin
to get out the meaning, according to what thou
hast learnt in the Church, the living water is with-
in thee.

On EXODUS.

If thou see some rare one, even one of a thousand to be converted to the Lord, to look upwards, to seek those things that are eternal, to hate pleasures, to love continence, to shun luxury, *Pharaoh* seeketh to destroy him; he hateth such, and will not suffer them to live in *Egypt*; thence it is that Gods servants are despised in this world, and exposed to reproaches and persecutions.

The Souls born in the Church are made sound by the two Testaments, as by Midwives, for by reading of the Scriptures, medicinal instruction is conferred therein. But consider what is near thee when thou art born again, that very thing thou readeest in the Gospel, *Jesus as he came up from baptism was led of the Spirit into the wilderness to be tempted by the Devil*: Christ hath overcome, that he might open a way for thee to overcome; he overcame fasting, that thou maist know this kind of devils are to be overcome by Fasting and Prayers.

The Synagogue receiveth that benefit by the Church, that it worshipping Idols no more; for seeing the Gentiles so converted to God, that they have no more to do with Idols, and worship the onely God, it is ashamed to worship Idols any more.

It was meet the waters of the river should be turned into bloud, that the river wherein they killed the *Hebrew* Children should afford a cup of blond to the Authors of wickedness.

Moses cryeth to the Lord, no voice of that cry is heard, notwithstanding God saith unto him, *Why dost thou cry unto me?* I would know how the Saints call upon the Lord without a voice; the
Apostle

Apostle teacheth, God gave the Spirit of his Son into our hearts, crying Abba Father; the Spirit maketh intercession for us with groanings which cannot be uttered; he that searcheth the heart, knoweth what the Spirit desireth, for according to God he maketh request for the Saints.

On our Lords day the Lord raineth Manna from Heaven, for those words read to us are heavenly, and descend from God, therefore we are happy that receive such Manna.

Lift up thy hands to God, Praying without ceasing, and then will that written be fulfilled, that *As the Ox licketh up the grass, so this People shall lick up the People that be upon the earth*: Whereby is said to be shewed, (as we received from Predecessors) that Gods People fought more with their tongues than with their hands, and overthrew their enemies by pouring forth Prayer to God.

I fear lest through too much negligence the Sacred books be veiled and sealed. Study is to be applied to learn the holy writ, and the Lord is to be prayed to night and day, that the lamb of the Tribe of Juda open the sealed book: For he it is that opening the Scriptures, warmeth the hearts of disciples, that they say, *Did not our hearts burn within us while he opened the Scriptures to us?*

On **LEVITICUS**.

If one be poor, and have not wherewith to buy a ram, shall not his sin be remitted? Then every one must get riches, that he may be absolved from his sin. If thou bring faith, Christ being made a sacrifice, thou shalt receive remission of transgressions.

The place whereunto *Mose* came was holy; so

the holy place in the Church of God is perfect faith, charity from a pure heart, and a good conscience: Whoever in the Church standeth in these, may know he standeth in a holy place. Neither are we to seek a holy place on earth, concerning which God hath given sentence, saying, *Cursed is the earth in thy work*: Therefore a sound faith and a holy conversation is the holy place.

If some Body be of a flourishing Nature, and quick wit, he must not presently seem fit to undertake the mysteries of Gods Word, but it is requisite he be first separated from prophane and unclean works, and if he be first capable of Holiness he may be made capable of Learning.

In the ordaining of a Priest the presence of the People is requisite, that all may know and be sure that he who excelleth in Learning, Holiness and all Vertue, is chosen to the Holy Function, that no scruple remain afterwards.

Even in the New Testament, there is a Letter that killeth him who doth not Spiritually consider what things are spoken. For if thou follow that according to the Letter which is spoken, to wit, *unless ye eat my Flesh and drink my Blood, this Letter killeth: He that hath not a Sword, let him sell his Coat and buy a Sword*: Behold this is a Letter of the Gospel, and it killeth: But if thou take it Spiritually, there is a quickening Spirit therein.

Hear David saying, *I was conceived in Iniquities, and in sins did my mother bear me*: Shewing that every Soul born in the flesh is polluted with the filth of Sin. To this may be added, that we inquire why baptism should be given to Children according to the observance of the Church; if there were nothing in them to be remitted, the Grace of Baptism might seem superfluous.

Is it not manifest that to him that is in the Leprosie of Sin, the lip is to be covered, the Speech is to be stopped, Authority of teaching is to be debarred? For to the Sinner God saith, *why declarest thou my Righteousnesses, and takest my Covenant into thy Mouth? He shall be unclean, and his dwelling without the camp.* It is evident the filthy is to be thrown out from the Assembly of good men.

He opened the gates of Paradiſe to the thief that confessed, saying, *To day shalt thou be with me in Paradiſe:* And by this he opened a way for all that believe and confess to enter in. We stand without waiting for our high priest that stayeth within the *holy of holies*, interceding to the Father for the sins of those that wait for him, not for the sins of all. We wish the word of God to be heard not in the Church only, but to be used in your houses; for Christ is there and every where present to such as seek him. Therefore it is commanded in the Law, *That we meditate therein, when we go on the way, and sit in our houses.*

Sometimes it cometh to pass, that one be cast out by the wrong judgment of those that are chief in the Church: But if he himself hath not gone out first, to wit, hath not done that which deserveth expulsion, he cannot be the worse, because he seemeth not excommunicated by righteous judgment. So it is, that sometimes he is within who was turned out, and he without that seemeth to be retained within.

On NUMBERS.

Cornelius was a learner, and before he came to the water he was meet to receive the Holy Ghost: *Simon* received Baptism, but because he came in hypocrisy, he is denied the gift of the Holy Spirit.

Behold now the commonalty of the *Jews*, and see what a leprosy of sin they have; but it will not continue always: When the week of the world is fulfilled, they shall be recalled to their Tents: In the end of the world, when the fulness of the *Gentiles* is come in, then *all Israel shall be saved*, and receive the beauty of faith, and splendour of the knowledge of Christ.

We now where read, that God praised his servant more, than when men disparaged him. Ye see what punishment the detractors brought upon themselves, and what praise they got him whom they had reviled; a leprosy to themselves, and glory to him.

The Catholick doctrine therefore findeth opposition, that our faith may not grow benumm'd with idleness, but be polished with exercises. The cloud covered the Tabernacle, and the majesty of the Lord appeared, and received *Moses* and *Aaron* into the cloud when the people arose against them, and would have stoned them. We may hence learn what great benefit Christians have by persecutions, what grace is conferred, how God becomes their defender, how abundantly the Holy Spirit is poured into them. Then the favour of God is most of all present, when the cruelty of man is most enraged: Then have we peace with God when we suffer war from men for righteousness sake.

If *Balaam* had been worthy, God had put his word in his heart, and not onely in his mouth; but because the desire of reward, and greediness of money was in his heart, the word of God is not put in his heart, but in his mouth. The hostile power being desirous to extinguish the spiritual power, useth no other ministers than Priests, Scribes and Pharisees,

sees; then he inviteth, and to them he promiseth rewards: And they, like *Balaam*, pretend to do all for God, and to act by zeal: Say they, *Search the Scriptures, and see that no prophet ariseth from Galilee.* I doubt not that divination by birds, intrals, lottery, to be done by the operation of devils, that direct those motions of birds, beasts, lots, according to the signs they taught should be observed by such as they delivered that art to: From all which a man of God ought to be altogether a stranger, and no way to partake in those things which devils work by secret devices, lest he be again associated to them, and be filled with their spirit. God will not have us be the disciples of devils, it is better be ignorant than learn of them. Our Lord Jesus would not vouchsafe to accept a testimony from devils, but said, *Be silent, and go out;* whom the Apostle *Paul* imitating, said to the spirit of *Python*, *I command thee in the name of Christ, depart from her.* She that had the spirit of *Python* followed *Paul* and his companions, saying, *These are the servants of the most High God, which declare to us the way of salvation.* Whereby it appeareth, that *Paul* was not aggrieved for blasphemy, but because he judged it unfit that a testimony should be given to his preaching by the spirit of *Python*. And if *Paul* permitted him not to bear testimony, how much more ought we to grieve when we see souls deceived so as to give heed to soothsayers, or any such like devils. If it be profitable for us to foreknow future things, they shall be told us by a prophet of God, by the Holy Spirit; and if they be not told us, understand that it is not expedient we should foreknow them.

Upon the Sabbath day it is not fit to do any worldly business: Therefore if thou cease from

worldly works, and attend to spiritual ones, come to Church, hear divine Lessons, and Tracts, think of heavenly things, it's the observation of a Christian Sabbath.

Christ our Passover is sacrificed. The Jews by carnal sense eat the flesh of a Lamb, but let us eat the flesh of God's Word: for he hath said, *Except ye eat my Flesh ye shall not have Life in you.* This which we now speak is the flesh of Gods Word. If we do not offer you herbs as to weak ones, or Milk as to Children, if we speak the perfect and strong, we set before you the flesh of Gods word to be eaten. For where the mystical word is uttered, the Sacraments of the spiritual law opened, the hope of the Soul raised towards Heaven, all these things are the flesh of Gods word, which whoever eateth with a perfect understanding, and a purified heart, he truly offereth the sacrifice of the Paschal festivity and keepeth holiday with God and his Angels.

It is not possible to come to the promised land unless we pass through bitterness, thou shalt go from thence as did the children of Israel: *They removed from Marah and came to Elim, where are twelve Fountains of Water, and threescore and twelve Palm-trees:* Thou seest what pleasant places entertain thee after bitterneesses, and sharpness of tentations: Thou hadst not attained to the sweet, except thou hadst overcome the sorrowful.

His Homilies on JOSHUA
Unless Moses be dead we cannot observe how Jesus reigneth. Therefore if thou consider how Jerusalem is destroyed, the Altar destitute, no Sacrifice, or Ministry of Levites, while thou seest all these to cease, say Moses the Servant of the Lord

is dead. While thou seeest Christ our Passover is sacrificed, and that we eat the unleavened Bread of Sincerity and Truth, and while thou seeest in the Church the fruits of the good ground, (*viz.*) Widows, Virgins, and Martyrs, and while thou seeest the seed of *Israel* to be multiplied by those that are born of God, say *Moses* is deceased, and *Jesus* the Son of God hath obtained the Principality.

This is also the reproach of *Egypt*, to wit, to observe divination by Birds, to enquire the course of the Stars, thereby to search out future events, to observe dreams, and to be intangled in such like superstitions: if at any time such curiosity trouble thee, and such an enemy break forth out of thy Heart, say to him I follow the Lord *Jesus Christ* in whose power are all future things, what is it to me to know futurities, whatever he will shall come to pass.

One sinning wrath came upon all the People. After that manner it falleth out when those that are over the people would be kind to offenders, and unmindful of sacerdotal severity, will not fulfil what is written, *him that sinneth reprove before all, and take away the evil from among you.* While they spare one they work destruction on the whole Church. Let us watch over one another, and let every ones Conversation be known, especially to the Ministers. We that believe are all one body, having one God, of which body thou that art foremost in the Church art an eye, that thou maist view all. *If a right hand offend cut it off.* If I who seem to be a right hand, and am called a Presbyter, and preach the word of God, if I act against Ecclesiastical Discipline and Gospel rule, let the whole Church with one consent cut me off as it's right hand,

hand, and cast me off, for it is better for thee O Church to go into Heaven without me, than to go with me to Hell.

Gods law is committed to the Priests, that they may apply themselves to the word of God without solicitude: and that they may so do, they ought to use the help of Lay-men. For if the Lay-man yield not necessities to the Teachers, the Teachers cannot so well attend to Gods word, when occupied in worldly cares: and if they give not themselves to Gods law, thou art endangered: For the light of Knowledge will be darkned in them, thou dost supplying their Lamp with oyl, and by thy fault that will come to pass, *the blind leading the blind both shall fall into the ditch.* But if they receiving of thee what is necessary, shall not take pains for thy instruction, nor attend to God's Word, meditating therein day and night, let them take heed how they shall give God an account for your Souls.

On JUDGES.

I remember one of my Predecessors to have said that the people of *Israel* were the fleece of wool, and the dew that fell thereon to be the Word of God, but all other Nations had a drought thereof. But the manner of the second sign was quite contrary, that the dew should fall on the rest of the earth, and the drought remain on the fleece. So all this people gathered out of all Nations throughout the world, having divine dew upon it self: So it watered with the dew of *Moses*, and the writing of the Prophets, and green with Evangelical and Apostolical moisture: but the Fleece, to wit, the Jewish people suffering driness, and want of Gods Word. When I consider the seventy first Psalm it perswadeth my assent to this thing: for when

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describeth the coming of Christ, it affirmeth this to come to pass, that he shall come down like rain upon a Pleece, and like drops that distill upon the Earth.

Humane and divine wars are not managed alike: the work of divine power is not made evident if it be propt with humane helps. We have often seen Women and Virgins of tender years to suffer tyrannical tortures in Martyrdom, though the weakness of childhood was added to the infirmity of Sex. Notwithstanding this is lawful in the warfare of Christ, that if thou feel thy self weak in Persecution, and that by the weakness of thy body the conflict with the cruelty of the Tyrant is like to be too hard for thee, thou maist flee from one place to another: For this is signified in Christs laws, saying, *if they persecute you in one City, flee into another.* For the chief matter is that thou deny not Christ, whom thou hast once confessed: and it is certain that he confesseth Christ, who therefore fleeth lest he should deny him.

On the PSALMS.

The just is never alone, nor guarded by the company of one or two Angels, but an army of heavenly powers attend him. While Jacob was in his Parents house and with his brother Esau, he was not aware of an army of Angels with him: but when he withdrew into the desert and was travelling, he called a place *Mahanaim*, because there he saw Gods hosts.

It is not good for him that hath sinned to be secure. If some wound be in thy body thou dost enquire how it may be healed, thy Soul is sick, yet thou art careless. Dost thou contemn Gods judgments and the admonitions of the Church? dost thou not fear to communicate, comest thou to the

Eucharist as if thou wert pure, and there were no unworthiness in thee, and thinkest thou shalt escape Gods Judgments? thou dost not remember that written, *Therefore many are weak and sick among you, and many sleep*: why were many weak? because they did not judge themselves, nor examine themselves, nor understand what it is to communicate with the Church, and to approach to such great Sacraments; they suffer what feverish men do when they take sound mens food, bringing destruction on themselves.

On ISAI AH.

If any be without feeling in the inward man, he is not pricked though he be a sinner, a dead Corps is not at all sensible of a wound. In like manner if thou apply Gods word to one dead in sin and impenitent, he taketh no godly sorrow which worketh Confession: But he that is to be saved heareth the word of his reprovcr, and saith, *O wretched man that I am*. The more we are pricked, the more the bonds of our sins are loosed.

That we may see the same Vision that *Isai ah* did, let us call upon Jesus who gave sight to the blind; let us promise him that we will not make his body the body of a harlot, nor do works worthy of sorrow; Jesus come, prepare me and the hearers for greater mysteries: O that the Word of God come down to us, I fear lest he flee from me, there being a multitude of People, especially on the Lords day, (for the resurrection of the Lord is celebrated after every seven days) pray ye to Almighty God that his word come to us.

It is good not to rush upon those dignities which are of God, and the mysteries of the Church, but to imitate *Moses*, and to say with him, Provide another

another whom thou mayst send. He that will be the greater of you, must be the least of all. He that is called to be a Bishop, is not called to the Principality, but to the service of the whole Church: from that service he may go to an heavenly throne, as it is written, *Ye shall sit on twelve thrones, judging the twelve tribes of Israel.*

Isaiah saith, *Here I am, send me;* let us do so with him; for having received grace from God, he would not have it in vain, but use it: When he had heard, *Behold I have taken away thy Iniquity;* he seeketh the Ministry, not as being just by nature, but as having obtained grace. He saith, ye ought to wash one anothers feet; no Deacon, Presbyter or Bishop taking a cloth washeth the feet of all that come: But if thou understand the things written, the truly blessed Bishops pour water of the Scriptures into the bason of the Soul, and endeavour to wash away the filth of the disciples feet, and so the Bishops keep that Commandment, imitating Jesus, and so do the Presbiters also. O that I could now take the water that might wash the feet of your Souls, that every one of you being washed, might say, *I have washed my feet, how shall I defile them.*

On JEREMIAH.

It is necessary for us to call the holy Scriptures to testifie, for our conceptions and sayings are not to be believed without those witnesses: That written, *In the mouth of two or three witnesses every word shall be established,* agreeth more to the proof of an expounder, than to the number of any men; that I should confirm the word of my understanding, taking three witnesses, from the Gospel, from a Prophet, and from an Apostle. It becometh to believe that the holy Scriptures have not any one
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little without Gods wisdom therein. He com-
mandeth me a man, saying, *Thou shalt not appear
before me empty*, especially lest I speak any empty
thing: The Prophets receiving from his fulness,
spake what they took therefrom; therefore the
holy Volumes breath the fulness of the Spirit, but
they breath it upon those which have eyes to see
heavenly things, and ears to hear divine things,
and nostrils to smell full things.

The most eloquent of the Poets have poured
the venome of Idolatry into a golden cup, and
the venom of Science falsely so called: But my Je-
sus did otherwise, for knowing the cup of *Babi-
lon* to be of gold, he took care that we should
have his treasure in earthen vessels.

He that entreth into the Church, (hearken O
thou that art Catechised) that cometh to Gods
word, is listed into the combate of Piety, if he
strive valiantly, he shall not only be delivered from
injury, but receive an incorruptible crown of glory.
If any of you follow the dotages of the Mathema-
ticians, he is in the land of the *Chaldeans*; if any
cast the day of Nativity, and giving heed to the
diversities of hours and moments taketh up this opi-
nion, that the Stars so and so posited make men
luxurious, adulterous, chaste, or the like, he is
among the *Chaldeans*: Some think Christians to
be made by the course of the Stars, as many of
you as so think are in the land of the *Chaldeans*.
But God preferring *Abraham* to better things, said
to him, *I bring thee out of the land of the Chaldees*.
I know when my Soul is inhabited, and I know
when it is deserted; If it have not God the Father,
if it have not God the Son, who said, *I and my
Father will come unto him, and dwell with him*; if it
have

have not the holy Spirit, the soul is deserted, but it is inhabited when full of God.

If any one will imitate the life of the Prophets, let him reprove offenders, and presently he shall be hated, and have snares laid for him, which we see even now to happen in the Church: But let us not give ear to those who for their Excommunication do reproach the Officers and the whole Assembly of the Church.

Let us read the histories of the old Testament and the Prophets, and if we find any justified, let us imitate those things through which they were justified. Let us read the Gospels, and all the new Testament; let us read all the Epistles of the Apostle Paul, and write them in our hearts, living according to the heavenly precepts, that a bill of divorce be not delivered us, but that we be made co-heirs with Christ Jesus.

On EZEKIEL.

As it was the work of the prophets by the Spirit to foretell the things which were seen by them; so he that desireth to expound the things that are signified secretly, hath need of the same Spirit.

I beseech my hearers that they diligently attend and receive the grace of the Spirit, called the *Discerning of Spirits*; that they observe when I become a false Teacher, and when I preach piety and truth.

All the earth shouteth for joy, the miserable Jews confess this spoken of Christs coming; but they are foolishly ignorant of the person when they see the things fulfilled that were foretold; for when did Britain consent to the religion of one God before Christs coming? when did the country of the Moors, and all the World? but now by

by reason of the Churches which are in all the world, the whole earth shouteth for joy to the God of *Israel*; and receiveth good.

They only shall be delivered; let us expound this according to the common sense, against the folly of some which say, that it will come to pass, that every one of us may by his Prayers fetch whom he will out of Hell; not considering that *the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him*; and every one shall die in his own sin, and live in his own righteousness. I am never the better for having a Martyr to my Father, if I live not well and adorn the nobility of my Parentage, that is, his Testimony and Confession, whereby he became illustrious in Christ. To those that place confidence in the Saints we produce this, not unfitly, *Cursed be the man that putteth his trust in man: It is better to trust in the Lord, than to put confidence in Princes.*

As *Moses* heard God, and afterwards brought to the People what he heard, so we want the Holy Ghost to speak mysteries in us, that we may hear the Scriptures in our Prayers, and then declare to the People what we have heard.

His Homilies on MATTHEW.

IF we will Confess *Jesus Christ* to be the Son of the living God, the Father revealing him to us, we shall be as *Peter*, and to us it shall be said by God, the Word, *Thou art Peter, and upon this rock I will build my Church*: For the rock is every one that imitateth Christ; the Church of God consisteth of every perfect one, against whom the gates of Hell shall not prevail: But if thou think the universal Church to be built upon *Peter* alone, what shall I say

I say concerning *James* and *John* the Sons of Thunder, and every one of the Apostles? It was truly said to *Peter*, *Upon this rock I will build my Church*; and it seemeth to be spoken also to all the Apostles, and to every perfect Believer, for in all of them the Church of God is built.

He that judgeth unjustly and not according to Gods Word, can neither bind nor loose according to his will: But he against whom the gates of Hell shall not prevail, judgeth justly, and hath the keys of the Kingdom of Heaven, and openeth to those that are loosed on Earth, that they may be free in Heaven; and shutteth to those that by his right judgment are bound on Earth, so that they are bound and judged in Heaven. Forasmuch as the Overseers use this Text like *Peter*, and teach that they have received the keys of the Kingdom of Heaven, they say right, if they have those works for the sake whereof this was said to *Peter*, and are such as the Church of Christ be built on them, and if the gates of Hell do not prevail over them; but he that hath not the things here spoken of as to *Peter*, and thinketh he can bind, he deceiveth himself, not understanding the will of the Scripture, and being puffed up, falleth into the condemnation of the devil.

No one can follow Christ except he deny himself: he denieth himself who leaveth his former evil life by a good conversation, as when the luxurious turneth chaste, and the injurious becometh just. But it is to be required that none having denied himself do also confess himself. He that hath received Righteousness confesseth Christ, for *he that with the heart believeth unto righteousness, with the mouth confesseth to Salvation*, and by his works and words giveth

eth testimony to Christ, that Christ may confess him before his Father. The example of *Paul* denying himself seems profitable, saying, *I live, yet not I, but Christ liveth in me.* That he saith, *no I,* is the voice of him denying himself, as having laid aside his own Life: But he received Christ into him, that he might live in him as his Righteousness, Wisdom, Sanctification and Peace.

As no one living is justified in Gods sight, man's righteousness is found to be none when compared with Gods Righteousness: So none is found good in Gods sight in comparison with his goodness, although a man may be called good in comparison with other men. In gifts God justifieth not the thing given, but the affection of the giver: he accepteth him better that giveth small things with a great affection, than him that giveth great things from a little love: as is manifest by what is written concerning the great things of the Rich, and the two mites of the Widow. So in those that for their love to God, let go what they possess, that they may follow Christ inseparably, he that let go more is not more acceptable than him that did forego less. Although *Peter* and his Brother left small and inconsiderable things, when leaving their Nets they followed him, when they heard him say, *come after me, and I will make you fishers of men.* But they were not thought small by God, that considered they left those little matters by reason of their fulness of love, so that if they had more possessions, doubtless they had left them all.

He reproveth such teachers as do not what they teach, and mercilessly enjoin what is above the strength of the hearer, as those that forbid to marry, and compel to uncleanness by denying what

is expedient; those also that teach to abstain from meats and such other things whereto believers ought not to be compelled. By the word of their doctrine they bind heavy burdens, (against Christ's will, that saith, *My yoke is easie, and my burden light*) and impose them on mens shoulders, causing them to stoop, and fall under the weight of their grievous commands. And frequently we may see those that teach such things to practise contrary to their words, neither will they move them with any little power of their soul called a finger. Many teach Chastity, that do not keep it, and abstinence from meats, that take such as they renounced, teaching one thing in publick, and doing otherwise in private.

He that is born from above, not onely of the water, but of the Spirit, hath received the Spirit of Adoption, and of him it may be said, that he is *born not of the flesh, nor of the will of man, but of God.*

I judge that all they who profess themselves of the Church, do either shut the Kingdom of Heaven against men by their evil conversations, or open it by their good and righteous converse: They that be eminent in the Church do this most of all, to wit, Bishops, Presbiters and Deacons. For they living well, and teaching the word of truth, open to men the Kingdom of Heaven, and while they enter in themselves, they draw others with them. But the evil shepherds and hirelings shut the Kingdom of Heaven against men, neither hear they what the Apostle saith, *We suffer all things lest we hinder the Gospel of Christ.* We may see many Teachers not suffering such as are willing to enter into the Kingdom of Heaven; especially when without judgment and reason, not for sins committed,

ted, but by contention they excommunicate some that be better than themselves: Yet those being sober and watchful in mind, and overcoming tyranny by patience, enter, and inherit the Kingdom of God, notwithstanding prohibition.

Let's hear what *Judas* said to the priests, *What will you give me, and I will deliver him unto you.* He was willing to receive money, and to deliver God's word; which all those do that receive some worldly things, that they may cast their Saviour from their Souls. Thou maist opportunely use this example against all that commit any sin for avarice, and because of lucre contemn God's word.

It may be some unskilful one falling into Ebionism, will say, *Because Christ celebrated the Passover after the Jewish manner, that we, the imitators of Christ, should do so too*; not considering, that *Jesus* (when the subiects of time came) was made under the Law, not to leave those under the Law still that were under it, but that he might bring them forth from it; therefore it is not meet those which were without the Law should come under it. We being put under a spiritual Law, and spiritually celebrating, fulfill all things that are there commanded to be done corporeally: For we throw out the old leaven of malice, and with unleavened sincerity keep the Passover, Christ feasting with us according to the will of the Lamb, that said, *Unless ye eat my flesh, and drink my blood, ye shall not have life remaining in you.* He who took away the sins of the world, forbiddeth the destroyer of Egypt and of all mankind to touch us, keeping the feast of the Passover with himself. In *Luke*, a multitude of the heavenly host was heard praising God for the Nativity of Christ: An host is understood to be appointed

ed against adversaries. *Jacob* named a place *the Lord's host*, because he had there seen a *Militia* of Angels. Wheresoever those that fear God are, there hosts of Angels are round about them, as the book of the *Kings* reports to have been about *Elisha*.

His Homilies on LUKE.

The greatness of our Saviour did not then appear when he was born, but after it seemed oppressed by adversaries, then it shined forth. See the greatness of our Lord, the sound of his doctrine is gone forth into every land, and his words into the uttermost parts of the earth. Our Lord Jesus because he is the power of God, is spread over all the world, and at this present is with us, according to what is read in the Apostle, *When ye are gathered together, and my Spirit with the power of our Lord Jesus Christ.* The power of the Lord our Saviour is with those in *Britain*, that are separated from our part of the world, and with those among the Seas, and with all others under the Sun that have believed in his Name. Ascend into the Heavens, and see how he filleth them. He that descended, hath ascended, that he might fill all things; *That at the name of Jesus every knee should bow, of things in heaven, and in earth, and under the earth.*

I think temptations to be compared to winds, which shew who are chaff, and who are wheat, in the confused heap of believers. For when thy Soul is overcome by some temptations, the temptation doth not turn thee into chaff, but when thou wert light chaff, and unbelieving, the temptation sheweth thee to be that which before thou didst hide. On the contrary, when thou dost endure temptations strongly, the temptation doth not make thee

thee believing and patient, but it bringeth the virtue of patience and fortitude into open view, which before were in thee, but lay hid. Before the storm and winds arise, while all are in calm, let's take all care to lay good foundations for our building.

On the Epistle to the ROMANS.

They that serve Idols usually defile their bodies and they that relinquish the Creator worship the creature. We who adore not the creature, but the Father, Son, and holy Spirit, do not err in Religion; neither let us do so in conversation: Let us keep our bodies in all purity, as being members of Christ, and Temples of the holy Spirit, that they may be meet habitations for the Father and the Son, which saith of him that continueth in his commandments, *I and my Father will come and make our abode with him.*

Many have gone out of the world, and have left behind the seeds of good and evil, from which men take occasion of salvation or perdition; as those that have founded bad sects among the Philosophers, or magical sacrileges, or have feigned the decrees of the Stars, or been authors of heresies among us. On the contrary, the work of the Apostolic letters hath been profitable to the universal Church for conversion to God, and amendment of the world.

What he said he confirmeth by the Scriptures, and giveth examples to the Teachers of the Church, that in their speaking to the people they deliver such things as are fortified by divine testimonies, and not presumed by their own conceptions: And when we use Scripture testimony, let's take the sense rather than the words of it, for this thou shalt find done in the Gospels often.

The righteous of God by the faith of Jesus Christ coming to all believers, whether Jews or Greeks, justifieth them, being purged from their former wickednesses, and maketh them capable of God's glory; and this he doth not for their merits, nor for their works, but he giveth glory freely. That which is given to enemies for those they detain in captivity, that they may restore them to their former liberty, is called Redemption. A captivity overcome by sin as by war, was detained by the enemies of mankind. The Son of God came, who was made to us of God, not wisdom only, and righteousness, and sanctification, but redemption also. He delivered himself to the enemies, and shed his blood, and this is made redemption to believers, as Peter wrote; *We are not bought with corruptible silver or gold, but with the precious blood of the only Son of God.* What a Sacrifice is, John testifieth, saying, *This is the Lamb of God which taketh away the sin of the world.* Therefore he being a Sacrifice is made a propitiation by the shedding of his blood, in that he giveth remission of former sins; which propitiation cometh to every believer by the way of faith. A believer may be justified though he hath performed no work: We may inquire who was justified by Faith alone, without works: as for example, I think that thief sufficient, who being crucified with our Lord, cried to him on the Cross, *Lord Jesus remember me when thou comest into thy Kingdom.* Neither is any other piece of good work of his described in the Gospel; but for this faith alone Jesus saith unto him, *Verily I say to thee, thou shalt be with me in Paradise.* Let us apply the words of this thief to the cause of the Apostles Paul, and let us say to the Jew, *Where is thy boast-*

boasting then? Certainly it is excluded, not by the Law of works, but by the Law of Faith. This Thief was justified by Faith without the works of the Law. Yet no one receiveth pardon of sins, that he may think a liberty of sinning is given him again, for the pardon is given of past sins, not of future ones. Where Faith is not, although a man have the works of the Law seemingly good, they cannot justify him that doth them: *Abraham believed God, and it was imputed to him for righteousness.* The Apostle saith, *the wages of sin is death*; he doth not add in like manner, *the wages of righteousness is eternal life*, that he might teach the retribution of punishment to be like due wages, and ascribe life eternal to Grace onely. Afterwards he saith concerning the Lord Jesus, *who was delivered for our sins, and arose again for our justification*; that he might shew how we ought to abhor and cast away those things for which Christ was delivered: How should not every sin be esteemed an enemy to us, for which our Redeemer was delivered to death? If again we be reconciled to sin, we shew how little we value the death of Christ, embracing those things he fought against and which he overcame. Christ justifieth those only that embrace a new life by the example of his Resurrection, and throw away the old garments of iniquity. Our Saviour sheweth how we have access to grace by our Lord Jesus Christ; *I am the door, and no man cometh to the Father but by me.* By him therefore who is the door we enter into grace. That door is truth, liars cannot enter through it.

If Levi, who was born in the fourth generation after Abraham, be said to be in Abraham's loyns; much more all that are born into this world were

in Adam's loyns while in Paradise, and all men were expelled thence in him, and through him death which befell for sin, passed upon those that were in his loyns. Therefore the Apostle saith, *As in Adam all die, so in Christ all shall be made alive.*

When our Lord Jesus Christ came to mend what was amiss, he brought in a second birth, because the first from Adam brought forth for death. And as he ordained a regeneration, so he ordained another doctrine for education. For sending his Disciples to this work, he said not onely, baptize all nations, but also, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: That mortal generation might be changed by baptismal regeneration, and that the doctrine of Holiness might exclude impiety. In that by the presence of one death reigned, it sheweth that through sin dominion is given to death. The grace of Christ doth superabound in that it freeth man from former sins, and doth fortifie against future ones.

Every Spirit that confesseth Jesus Christ to have come in the flesh, is of God; not every one that shall utter these syllables by a common profession, will seem to be acted by Gods Spirit, but he that shall so frame his life and bring forth such fruit, as to shew by the religion of his works that Christ is come in the flesh.

In the law Sacrifice is commanded to be offered for him that should be born, *A pair of turtle doves or two young pigeons*; one for sin, and the other for a bunt-offering. Concerning this the Church received a tradition from the Apostles, to give Baptism to little ones; for they to whom the secrets of divine mysteries were committed, did know that the filth of sin was in all, which ought to be

washed away by the water and the Spirit. The Spirit of adoption through whom one is taken for a Son, giveth testimony, and confirmeth our Spirit that we are the Sons of God; after we are come from the spirit of servitude to the spirit of adoption, then now there's no fear, that is, we do nothing for fear of punishment, but perform things for the love of the Father. As God did accordingly *as he* Christ who humbled himself, and made obedient to death, even to the death of the cross, and hath given him a name which is above every name, so will God exalt those with him in glory that suffer with Christ, and follow the example of his Passion: For this is the way, Christ opened for his fellow heirs, that they be exalted from humility.

We know not what it becometh us to seek of God: As a sick man requireth of the Physician what his present appetite suggesteth, and as what conduceth to health; so we in the infirmity of our present condition, sometimes ask of God what is not expedient for us. The teacher in some sort becomes like to the learner, speaking and meditating those things which the learner ought to speak and meditate; so the holy Ghost when he seeth our spirit to be disturbed by the opposition of the flesh, and not knowing what to Pray for us, we ought. He like a Teacher foreseeth a Prayer, which our Spirit may utter, if it desireth to be the disciple of the holy Ghost.

He giveth groanings, wherewith our spirit may learn to sigh, that it may reconcile God; but the Spirit teach, and our spirit, that is, our mind followeth not, the instruction of the Teacher is made fruitless to the mind, by its own fault.

These men to be admonished that ask of God the prosperity of this life, health, wealth, honours, that they know not what they pray for as is expedient, for present merr and secular dignity are often given to the prejudice of the soul, therefore that it is to be held which our Lord taught, *Thy will be done*. y^e to *servants* *obeying to dominion* *and* *the Spirit is said to make intercession for the Saints*, not with words but sighs, and not with common, but *incomprehensible sighs*, for how can that be declared which the Spirit of God speaketh to God, when our own spirit cannot sometime utter that by speech which it perceiveth and understandeth.

How God is for us is evident in that Gods Spirit dwelleth in us, and in that we are acted by Gods Spirit, also in that we have received the Spirit of Adoption, and are coheirs with Christ, in that we have received the first fruits of the Spirit, in that he maketh intercession for us with groanings, in that all shall work together for good to us that love God, in that we are called, predestinated, and justified according to his purpose, if God be thus for us, and grant us all these things, who can be against us? He saith not we have no enemy, *The devil like a roaring lion goeth about, seeking whom he may devour*, but this he sheweth, that God working for us, our enemy is made contemptible and of no force.

God justifying and blotting out the iniquity of his elect, what success can the accuser have? when Christ is dead for them and risen again, and standeth at the right hand of the Father, making intercession for them, who can condemn them? Mans salvation consisteth not in Merits, but in the Mercy of God.

I think it cannot be denied but that married folks, who by consent for a time apply themselves to Prayer, if in all things they act holily and justly, may present their bodies a living sacrifice, holy and acceptable to God; and that the bodies of Virgins and continent persons, if polluted with the filthiness of pride, avarice, or lying, are not to be thought a holy Sacrifice by reason of their Virginity only.

There is much difference betwixt one speaking by Grace, and one speaking by humane Wisdom. It is experienced that some learned men speaking much in the Church, none of the hearers receive any compunction of heart, nor any incitation to the fear of God; and others of no great eloquence, nor studying for smoothness of speech, convert many Infidels to the Faith, deject proud ones, and stick a goad in Sinners, and that by plain words. There is a kind of perfection among men, which they acquire by labour and studies in Learning, and other Offices, which notwithstanding will be nothing, if they have not Grace given in by God. Such cannot be members of the body of Christ, if the Grace of the Spirit be not in them.

The word of God searcheth secret things, being sharper than a two-edged Sword: For when we pray in the Church, and the word is handled, then the Conscience of every one is pricked within himself, being put in mind of his sins by the things spoken.

Devils hinder in Prayer, lest a man that labours in an agony of Prayer, be found to be such as *lyeth in pure hands without work*: And if he can be without anger, he'll have much ado to be free from vain thoughts. Therefore it is the great Brife of pray-

er, that the mind being fixed, do work towards God with a stedfast intention.

In very deed it is the part of a well exercised Judgment to know what word or work we ought to obey, or resist. The Lord saith in the Gospel, *beware of them that come to you in Sheep's clothing, but inwardly they are ravening Wolves.* Therefore a watchful understanding, and an intent Mind will seek out what he knows, will prove either the open simplicity of a Sheep, or hidden ravenousness of a Wolf. See from hence how neer they are to dangers, who neglect to be exercised in the divine Scriptures, from which alone discerning in such Examination is to be allowed.

His Books against Celsus.

Paul not being ignorant that there is no little force of perswading in Philosophers, who for the most part affirm falshood for truth, saith, *beware that no man deceive you through Philosophy.* What shall be said concerning the Christians, whose doctrine the Roman Senate and Emperors, Souldiers and People, with the Relations of believers had hindred by sharp opposition, so that it had been utterly suppressed, if it had not risen by divine power, and overcome the oppressing world. I know not what moved Celsus to say, the Christians seem to work such great miracles by calling upon devils: seeing the worshippers of the true God compel devils to go out of men by calling on Jesus.

Josephus in the eighteenth Book of his *Jewish Antiquities*, testifieth John Baptist to have been, who promised cleansing from sins to those washed in baptism. Which same Josephus inquiring into the cause of Jerusalem's Destruction, and of the demolishing of the Temple, when he was about to say that

that the conspiracy which the Jewish people had made against Jesus was the cause of all these things, but he being as it were unwilling thereto, yet not far erring from the Truth, saith, these things to have happened to the Jew, that James the just might be avenged, who was Brother to Jesus who was called Christ, him they had slain when he was a very righteous man.

What man, when he seeth that Fisher-men and Publicans, who had not read the first rudiments of literature, preaching the Faith of Christ among the Jews and other Nations to have wonderful success, will not enquire whence they should receive such power of perswading? and who would not confesse that Jesus performed that by a divine power in his Disciples, *that our faith might not be in mans wisdom, but in the Power of God.*

Celsus calumniateth when he bringeth in the Jew saying thus, Thou with thy Disciples dost flee hither and thither: I say that which is storied of *Isaiah* to be like to this accusation against Jesus and his Disciples. For when angry Judges met against him, because he put into his Philosophy some opinions, which the *Athenians* thought did make against the worship of the gods, he withdrawing from *Athen* betook himself to *Corinth*, thence when he answered his friends he said, We retired from *Athen* lest we should give the *Athenians* occasion to commit such a wickedness again as they did against *Socrates*, or be guilty of impiety against Philosophy.

Jesus setteth disturbed minds, expelleth devils, healeth diseases, ingrafteth humility, goodness and meekness in those, that unfeignedly with all their mind receive what is preached concerning God and Christ, and the future judgment.

We may see the fruit to be deftitute after Christs
 coming, without Prophets or Miracles, which are
 frequent among the Christians, and which we our
 selves have known and seen; all this smoot alwayes
 God who sent Jesus, hath caused the Gospel to
 obtain in all parts of the Earth; that men as length
 might return to the way; and congregations of
 believers might joyn together to lead a life diffe
 rent from theirs who are evil and superstitious.
 The Churches of God instituted by Christ, if com
 pared with both multitude of other people, will
 seem to be lights and shining in the World. Who
 will not confess that the weakest of our Churches
 who are inferior in comparison with the best, are
 by far in goodness exceed the multitude of other peo
 ple. There is a Church of God good, honest, meek and
 very well instituted, that would please Almighty
 God in all things. Besides, there is also a common
 wealth of the *Armenians*, which is Seditions and in
 nothing comparable to the Church. And so thou
 might say concerning the Church of God at *Corinth*
 or *Alexandria*, and those Conventicles which the
 people of those Cities have apart. If a man studi
 ous of the Truth do inquire into these matters, he
 will esteem him worthy of admiration, who pre
 vailth by his Wisdom and Power to constitute
 Churches of God every where, and that near to
 the assemblies of every City and People. We ad
 mire Jesus, who turneth our minds from fustile
 and corruptible things; and lifteth us up to give
 Glory to God Almighty; which with a more order
 ly life and Prayers we offer to him, who bringeth
 benefits from the Father to us, and like a Priest pre
 senteth our Prayers to God. What moved us to accuse us, as if we are
 wont

wont to say. Let no learned nor wise man come to us? Verily let the learned and wise and whoever will, come to us, but withal let the unlearned and the unwise come also; for the word of God promiseth healing to such, making all sorts meet for God, for Christ is the Saviour of all men. Indeed the Christians do what they can to know the minds of those that desire to hear them. When any profit so much as to be desirous of an honest life, they bring them in, but by distinct orders: one sort consisting of such as be newly admitted, and have not as yet obtained the Sacrament of purification; and the other of professed Christians. Some of the later sort are appointed to enquire into the conversations and manners of those that come to us, that they may keep back from their Communion such profelites as practise things forbidden; and heartily receive the rest, and make them better by daily accesses.

We endeavour what we can that our Assembly consist of prudent men: what we have more divine we bring forth in our popular Sermons when an understanding auditory is present: otherwise we conceal deeper mysteries in such a Congregation as hath need of milk. We desire all may be instructed by the word of God, that we may impart convenient admonition to young ones, and may shew Servants how by taking a good mind they may become free through Gods word: our teachers profess themselves debtors to *Greeks* and *Barbarians*, to the wise and unwise. See here how deriding our teachers (that endeavour to lift up Souls to God, and shew that momentary things being contemned we should strive to attain communion with God) he compareth them to wooll-dressers, botchers, and rusticks,

rusticks, that perswade little Boys and Women to evil things, that contemning the authority of Parents and School-masters, they hearken to them. From what prudent Parents or serious Teachers do we alienate Boys or Women? Let *Celsus* produce these, and ask the Women and Children which follow our doctrine, if they heard any men teaching better than ours, or when honest discipline being forsaken, they were seduced to what was worse. But he can prove no such thing in us: yea we bring Women off from immodesty, and variance with their Husbands, and from all the madness of the Theaters, and all Superstition. We check lustful Youths, whom we admonish how foul a thing it is to indulge lasciviousness, and what danger thereby hangs over the Soul. If we turn youths from those that teach lightness and obscenities, and such things as profit not the hearers, we are not ashamed to confess it. If thou give teachers of Philosophy we scare not Youths from such, but when they are exercised in their Schools, I'll remove them higher to the Learning of the Christians discoursing of hard and necessary matters, and that out of the Oracles of the ancient Prophets, and Writings of the Apostles of Jesus.

In the first place we take care that sinners be called, that sound Doctrine being heard they may learn to leave sinning, and the ignorant may get understanding; and when converted to a better mind, they seem to have profited and mended their life, then we initiate them into our mysteries.

When we consider the Sermons (which to *Celsus* seem simple) to be full of efficacy, and turning multitudes from looseness to honesty, from injustice

justice to equity, from fearfulness to constancy, that for love of Piety they despise death, should we not deservedly wonder at such power? The Preaching of those that first laboured in constituting of Churches had a force of perswading, not such as the professors of Platonick wisdom have, but the Apostles perswading was made effectual by God inspiring Faith into the hearers, therefore their Preaching, or Gods rather by their Ministry, ran most swiftly, changing many that were sinners by nature and custom, whom no man could have changed by any Punishments; but the word of God reduced them, molded according to his own will.

Jesus being not only wise but partaker of the Deity, the worship of earthly devils being cast down, made laws, according to which whoever lead their lives, may obtain happiness, having no more need to seek the favour of devils by Sacrifice, they trusting to Gods word, who is the helper of all those that have their eyes intent upon God. And because God would have the Doctrine of Jesus to wax strong among men, the devils could not prevail to extinguish it, but it being stronger than all, and drawing nourishment for growth from the very obstacles, and being propagated wide, gained many souls.

We being offended with fables, can no way endure that God Almighty be called by the name of *Jupiter*, or the Sun by the name of *Apollo*, or that the Moon be called *Diana*, nor that we pollute divine things so much as in name, nor admit any fables that may hurt the manners of youth.

If the law of *Moses* had nothing of a hidden sense, the Prophet had not said in his Prayer to God,

God, Enlighten mine eyes, that I may withstand wonderful things out of thy law: He knew a vail of ignorance to be on the hearts of the readers, which is taken away by God, when one devoteth himself to the Creator by Obedience.

We feign not humane affections to be in God, neither have ungodly conceptions of him, nor deceive we any by speeches, seeing we find out the true meaning of the Scriptures, by comparing one place thereof with another. He that blameth us for believing in God the Lord of all, requireth us to believe that the Souls of Birds have more divine thoughts than Mens Souls have; if that be true, Birds conceive better concerning God than *Celsus*: Now the Schools of Birds, not those of Philosophers are to be resorted to for Learnings sake, that as they signifie future things, so men taught by them may cease doubting concerning divine things; therefore it is to be said, if they had so much divinity as to know future things, and to be able to counsel men thereby, doubtless they would look to themselves in the first place, and fly warily, lest they should fall into the Nets laid for them by men, or be made a mark for such as throw at them; if they were wiser than men, none of them could be taken by men.

Being taught to name Spirits Angels by their office, we find them in Scripture sometimes called gods; but we are not commanded to adore and worship them with divine honours, although they bring us gifts from God. For all prayers and thanksgivings are appointed to be presented to God through an High-priest, greater than all the Angels, to wit, the living word. We judge it needless to solicit those with our prayers who pray themselves;

selves; while it is more grateful to them when we are about to pray, that we draw nigh to God rather than to them and not divide our prayers.

Let it be, (that I may use *Celsus* his words) that the Sun, Moon and Stars foretell us what rain, heat or thunder shall be, is not God therefore to be worshipped rather, by whose command they foretell such things, and who useth these as his Prophets? Let them foretell fruitfulness, and bring forth such things, notwithstanding we will not adore them, as we do not adore *Moses*, and the later Prophets of God, who have foretold better things than rain, or sensible fruits.

We see it to be lawful to change the old laws of Countreys for better and more divine, which *Jesus* by his power brought to his, delivering them from this present evil world, and the Princes of this world that vanish away; and him to be impious that subjecteth not himself to the most powerful Prince, that is exalted above all others, to whom God himself thus spake, as it is in the Oracles of the antient Prophets, *Ask of me; and I will give thee the Nations for thine inheritance, and the uttermost parts of the earth for thy possession.* For he is our expectation, who of the *Gentiles* have believed in him, and in Almighty God his Father.

The words of *Celsus* seem to intend, that they might perswade all men ought to live according to the manners of their Countrey, that being lawful for them by the consent of all men; and that the Christians ought to be accused who have forsaken the manners of their countreys, and follow the doctrine of *Jesus*, though they make not one Nation as the Jews. Therefore let him tell us, whether those that study Philosophy, and unlearn superstition;

tion, if they forsake their countrey customs, so as to eat meats prohibited there, do according to their duty, or against it? While it is lawful for the students of Philosophy in contempt of superstition to take meats unaccustomed in their countrey; what is lawful for Philosophers will be lawful for the Christians also, whose doctrine doth not suffer them to adhere to Idols, nor any of God's creatures, but lifteth their souls up to the Creator. When there are two kinds of Law, the one natural, whereof God is the Enacter, the other civil written in Cities: wherever the written Law is not against the Law of God, it becometh a man to comply therein with his fellow-Citizens; but where the written Law commandeth what is contrary to the natural, that is, God's Law, reason requireth that the written Law being forsaken, and committing thy self to God the Lawgiver, thou live according to his command, although it must be done with innumerable dangers, labours, deaths, and ignominies. While men allow what is displeasing to God it would be very absurd for thee to chuse those actions wherewith God is offended, thereby to please illegitimate Laws and their friends, and to neglect such whereby thou mightest please God thy Maker.

If he dislike this in the Christian Religion, to wit, that it hath several Sects, he condemneth Philosophy by the same thing, seeing there is difference among the Philosophers concerning matters most necessary to be known: And Physick also will be accused for its Sects. Let there be some that by the name of *Gnosticks* promise some new science, as some name themselves *Epicurean* Philosophers; notwithstanding he that taketh away Pro-

vidence, will be no true Philosopher, neither will those that bring in absurd fictions disallowed by Jesus Successors, be ever Christians.

Whereas it is the purpose of the Professors of the Truth to benefit the most they can, and by offices of Love to draw every man whether wise or foolish, and to convert not only *Greeks*, or tame Barbarians, but the rudest people; and for this the common kind of speaking is needful, which may accommodate it self to the ears of all. But they that neglect the vulgar sort of people as not capable of good Learning, and respect the Learned onely, shut up their kindness within narrow limits. Thus I therefore speak, because that *Celsus* and others do accuse the simple style of our Scriptures, when our Prophets, and Jesus himself, and his Apostles were most diligent to use such manner of speech, that were not onely true, but most fit to draw a multitude, that all the converts might understand the secrets hid under the simplicity of speech. And if we may confess the truth, the polite speech of *Plato* and his like, hath profited but a few, if any. That the thing we learn be true is not enough to move mens minds, unless a certain power from God be granted to the Teacher, and an efficacy of heavenly grace be present with his words. *Celsus* seemeth to deal disingeniously with us; for he would make such as are unacquainted with our affairs angry with us by the reading of his book, as if we called God accursed. And he seemeth to me to do the same as the *Jews* did in the beginning of the Christian Doctrine, by a rumor spread abroad, that the men of that Sect did eat the flesh of a sacrificed Child, and that as often as they pleased to exercise secret Lust, every man might desire

the woman he first caught, the candles being put out: Which false and wicked opinion for a long time kept away very many from our Religion, being perswaded the Christians were such. Neither are Impostors wanting at this day, who will not suffer such as be deceived by them by these means, to have any conference with a Christian man.

God seeing the arrogancy and pride of those that are puffed up with knowledge drawn from Philosophy, though they lead others to Images, reproveh the folly of the world by the plain Christians, that live more modestly and purely than many Philosophers, that he might make those wise men ashamed, who blush not to speak to those dead things, as if they were gods, or the Images of gods. Who that hath a sound mind, but would laugh at him that, after philosophical disputations concerning the gods, worshippeth standing Images, and prayeth to them, or by beholding of them, as of some visible sign, endeavoureth to lift up his mind to the imagination of an intelligible Deity.

But a Christian is perswaded, that the whole world is God's Temple, and in every place he prayeth, his sensible eyes being shut, but the eyes of his Soul being lifted up, and so ascendeth above the whole world: Neither doth he stop in the convexity of the Firmament, but super-celestial places being passed over by his mind, by the guidance of God's Spirit he being caught as it were out of the world, presenteth Prayers to God concerning matters not mean: For he hath learnt of Jesus to seek no little, but great and divine things, which lead to happiness.

Celsus saith, we shun the dedications of Altars, Statues and Temples; not considering, that the

mind is instead of an Altar to every one of us, from which Incense truly and intelligibly sweet is carried upwards, to wit, prayers from a pure Conscience. Therefore it is said in the *Revelation*, the incense is the prayers of the saints. The Images to be dedicated to God are not the works of the craftsmen, but those carved in us by the word of God, to wit, vertues in imitation of the first-begotten, in whom are examples of justice, temperance, fortitude, wisdom, piety. They that put off the old man with his works, and put on the new which is renewed according to the image of his Creator, make Images of themselves, wherewith Almighty God is pleased. The Spirit of Christ sat upon those that were like him.

Let *Celsus*, threatening evil from the devils whom we contemn, take away his Scare-crows, for the contemned devils cannot hurt us who are consecrated to him who alone can succour all worthy ones, and addeth his Angels as defenders to godly ones.

Whom do we call upon by a barbarous name? Let all be perswaded that *Celsus* objecteth these things to us undeservedly: And let them know, that the Christians praying do not use the Original Names of God, that are frequent in the Scripture, but the *Grecians* use the *Greek*, the *Romans* the *Latin*, and all others pray in their own language, and praise God according to their strength; and God that understandeth all languages, heareth those that pray to him in all tongues.

A Christian when he fleeth doth not flee for fear, but in obedience to the command of his master, that he may preserve himself pure for the benefit of others. *Celsus* thinketh we do things inconsistent while we hope God will dignifie our bodies, while

the honour of the resurrection, and at present cast
them into any torture as a vile thing; but nothing
vile which suffereth for Piety, and offereth it
self to adversities for the sake of vertue, but what
is lawfully wasted in pleasures.

By the many reasons wherewith we our selves
were brought to the Christian piety, we endeavour
our to bring over as many as we can to the same;
but where we find men prepossessed with the re-
proches wherewith we Christians are oppressed,
that they will not hearken to those that hold
forth this divine doctrine, there we labour by per-
swading the principle concerning the eternal pu-
nishment of the ungodly, to render them meet to
receive this doctrine, who has yet will not trust
Christians. The same we do by perswading those
things to be true which are said concerning the
rewards of a life well led, being we fees some
that are not of our faith to teach many things con-
cerning a good life, and like to our principles;
for all are not without common sense concerning
things honest and just, and unjust and dishonest.
For all men beholding this world, ought to fear,
let they do anything to offend the Creator, and
to grieve their own mind and Conscience. And
Jesus came that he might deliver all that be op-
pressed by the devil; therefore we manifestly re-
prove their devices for mens destruction, who
would separate the Soul from God, under pre-
tence of uttering Oracles and curing bodies. It
is acceptable to God for us to suffer torture for
Piety, therefore we refuse not to die for holiness,
because precious in the sight of the Lord is the death of
his Saints; and we confess it not to be good to
love life too much. But while Celsus compareth

us to Malefactors, that suffer punishments due for their robberies, and is not ashamed to say our wills to be like theirs, he discovereth himself to be a brother to them who reckoned Jesus with the wicked, in whom that Prophecie was fulfilled, *He was numbred with transgressors.* Being armed with the armour of God, we stand as Champions of Piety against all the devils that war against us. Therefore though *Celsus* by his sayings would deprive us of life altogether, that the earth might have none of our kind, notwithstanding we will persevere in the laws given us by our Creator, and will never serve the laws of sin; and as many of us as will have Wives, will get Children in wedlock, God giving them; and if needs be we will be partakers of the adversities of this life as the trials of the Soul, for so the holy Scripture is wont to call these many accidents, wherein the Soul is approved or rejected, as gold tried in the fire; and we are well provided against those things which *Celsus* telleth evil, that we say, *Try me Lord, and prove me, and my heart and my reins;* for no man is crowned, unless here upon earth he strive lawfully in this body of humility. We deny that we are ingratefull because we do not Sacrifice to devils, they being our adversaries. We take heed lest we be ingratefull towards God, by whose benefits we are filled, hoping after this life to receive from him better things also.

He mistrusteth the worship of God, who thinketh God adored not to be sufficient to drive away devils from holy worshippers; he hath not seen how the name being called upon by true believers, hath freed not a few from sicknesses and other dangers.

Neither is the favour of Kings to be sought by the filthy services of lusts and murders, or any other wicked thing, or flattery; but as much as with the preservation of Piety is possible, we provoke not Princes to rage against us by tortures; we swear not by the Kings fortune, nor any other fictitious deity.

Celsus doth excite us to bear the offices of Magistrates in our Countrey, if the safety of Laws and Piety to be defended require it; but we knowing other Cities to be built from town to town by the word of God, perswade those that by life and sound doctrine are meet, to take the government of Churches, not approving ambitious ones, but such as are modest, and thrust not rashly into such high functions; and our Magistrates administering things well, are deputies of that great King, whom we believe to be the Son of God; who while they well govern their Countreys constituted of God, that is the Churches by whom they are elected, they govern them according to Gods ordinances. Neither do the Christians thus because they refuse those publick Offices of life, but that they may reserve themselves for more divine and more necessary Offices of the Church for mens salvation.

This they judge to be just, having a care for all men, for their own that they may profit daily, and for those without, that they may draw them to the doctrine and works of religion and piety, and add to their common-weal as many as they can, that by divine laws they may be made one with God the Lord of all, and that by his Son uniting them.

Minutius Felix, his Octavius, about the year

212.

A Brass or a Silver god is cast of an unclean vessel, it's beaten with hammers, formed on anvils, it neither knoweth the injuries of its nativity, nor the dress put on it by your reverence. When is it born? behold it is cast, it is graven, but it is not a god as yet; it is soldered with lead, and erected, neither is it a god as yet; behold it is adorned, consecrated, and prayed to, then at last it is a god, when that man hath dedicated it. How much more truly do the mute creatures judge concerning your gods, even mice, swallows and kites? They know them to have no feeling, they gnaw them; they leap upon them, they rest upon them, and unless you drive them away, they make their nests in the very mouth of your god: The spiders weave upon his face, and hang their threads upon his head; ye wipe, and clean, and scrape them, and protect them, while no man considereth that he ought first to know God before he worship him, but desireth to obey fore-fathers, and that an encrease of strange error should be made, rather than believe himself: So the *Roman* superstition grew, of whose rites many are to be derided, and many to be pitied. They run about naked in winter, and he is sought for with great devotion that can reckon most Adulteries. Where are whoredomes ordained, and bawdiness handled, and adulteries contrived more than among the Altars and Temples? What did *Regulus*? did he not observe

observe divination by Birds, and yet was taken? *Paulus* had Chickens that did eat, and yet he was overthrown at *Canna* with the greatest part of the *Roman* People. *C. Caesar* despised the Auguries that prohibited his sailing into *Africk* before winter, yet he sailed and overcame the easier.

Unclean Spirits lie hid in consecrated Images, and by their inspiration obtain the repute as it were of a Deity being present; and being thin Spirits, they creep into bodies secretly, they counterfeit diseases, terrifie minds, draw limbs awry, that they may compell men to worship them, that being satined with Sacrifices, they may seem to cure by loosing the parts they had wrung.

We neither worship Crosses nor desire any; you who consecrate wooden gods, perhaps adore Crosses as parts of them.

That most of us are said to be poor, is not our disgrace but Glory: for as the mind becometh dissolute by luxury, so it is strengthened by frugality: yet who can be poor while he doth not want, nor gape for anothers goods, but is rich in God? he is poor rather that having much desireth more. A traveller goeth better by how much the lighter he is: so he is happier in the journey of this life that easeeth himself with poverty, and groweth not under the burden of riches. If we thought abundance profitable, we would seek it of God, he could give us a deal, the whole being his, but we had rather despise than possess riches: we more desire innocence, we more beg patience, we had rather be good than prodigal. Calamity is often the instruction of vertue: The strength of Mind and Body are benumbed without the exercise of labour. Therefore God is not without power

to help us, neither doth he despise us. (he being the Ruler of all and Lover of his own) but by adversity and dangers he searcheth and examineth every one. What a brave show is it when a Christian encountereth with pain, and is composed against threats, punishments and torments, when smiling he insults over the noise of death, and horror of the tormentor! when he maintains his liberty against Kings and Princes, and yieldeth to God alone, whose he is! when being a Conquerour he rejoyceth before his condemner, for he overcometh that obtaineth what he striveth for. Gods Souldier is not deserted in pain, nor destroyed by death: a Christian may seem wretched, but cannot be found to be such.

We who are esteemed for our modesty, deservedly abstain from your evil pleasures, pomps and shows, whose hurtful blandishments we condemn.

Cyprian's Epistles. He lived in Affrick. About the Year 250.

THE world floweth with blood, when particular persons commit murder it is a crime, when it is publicly acted it is valour: the greatness of cruelty, and not a regard of innocence procures impunity to wickedness. If thou look into Cities, there thou maist find assemblies more sorrowful than any solitude. The Fencers sport is prepared, that blood may delight cruel eyes: a man is killed for others pleasure, and he that can kill most hath applause for his skill. Villany is not only acted but taught, what more inhumane? In the Theatres thou maist see
what

what will grieve and shame; the old horror from murders and incests is rehearsed, lest what was sometime committed, should be forgotten in after ages. Past villanies are proposed for examples: Adultery is learnt, while it's looked at: the Woman that came chaste to the Play, returneth Impudent. Though the Laws be engraven in twelve Tables, yet men offend in the midst of them: The Pleader deceives, the Judge sells the Sentence; that the Innocent may perish, the Judge becomes a Malefactor. Thou seest him that seemeth to shine in splendid apparel, with what filthiness hath he attained this bravery? how much disdain hath he first endured, how many Proud doors hath he saluted? Carefulness tormenteth among Wealth: A Miser doth not understand that his punishments are gaudy, and himself bound in Gold, and possessed rather than possessing. There is one sure tranquillity to a man retired out of the storms of this unquiet world, and that listeth up his eyes from Earth towards Heaven, and is neer to God in his mind.

As to that my fellow Presbyters wrote to me concerning, I could not return answer thereto being alone: for ever since I am Bishop I determined to do nothing by private sentence without their counsel, and the consent of my people.

To Rogatian the Presbyter, and the rest of the Brethren Confessors.

What greater or better thing can I wish than to see the flock of Christ illuminated with your honourable Confession; endeavour after these beginnings to attain growth. It is a little to obtain something, it is more to keep it: Faith and saving Nativity do quicken when not onely received but preserved. It becometh you Confessors to perform this the more, being

being made an example to the rest of the Brethren. Let those that follow the Lord imitate his footsteps humbly and quietly. We renounced the world when we were baptized, but now we have done so effectually, when tried and approved of God, we follow the Lord forsaking all our own things.

Let not blandishments deceive, nor threats terrify, nor torments overcome the firmness of your Faith; for *he that is in you is greater than he that is in the world*. Neither can earthly pains be more able to cast you down, than divine defence to bear you up. The butchery hath continued grievous a while, not to cast down your faith, but that the men of God might be sent sooner to the Lord. Repeated wounds raging long could not overcome invincible Faith. How glad was Christ there, giving to believers according to their Faith! he was present at the conflict, encouraging the assertors of his Name. He that overcame death for us once, alwayes overcomes in us. O happy is our Church whom the blood of Martyrs hath made famous in our times! it was before white by the works of the Brethren, but now is arayed in Purple by the blood of the Martyrs; neither Lillies nor Roses are wanting among it's flowers.

In some sort we are present with you there in prison. Love joyneth us to your honour: your Confession shutteth you up there, affection shutteth me there also. When we pray with many, and when we pray in private, we are mindful of you night and day. One Confession maketh happy, but you confess Christ as often as you are asked whether you will depart from Prison, you chuse the prison by Faith. He overcometh once that suffereth presently, but he that a long time continuing in pains, doth

doth conflict with anguish, and is not overcome, is crowned daily. You being fat clusters of grapes of Gods Vineyard, trodden by the pressures of the world, pour out your bloud like wine, being strong for the suffering of Martyrdom. They of you are sufficiently blessed, who by these glorious footsteps are gone out of the world to the Lords embraces. And your Glory is not less, who sustain a long fight, and by your unshaken faith afford God a daily sight of your valour. What a mind is now in you, where nothing but Gods precepts and Christs rewards are thought of, and though ye are as yet in the flesh, ye lead the life not of this present world, but of that to come!

Brethren be mindful of me, when your voice made famous by confessing Christ, cometh into Gods ears, and obtaineth of Gods goodness what it requireth.

To the People.

Let no Body draw you Christians from the Gospel of Christ: let those be strongly refused by you who reject Gods command, and endeavour to establish their own tradition. The Apostle saith, *if any teach otherwise and doth not acquiesce in the sound words of our Lord Jesus Christ, we must depart from such*: and again he saith, *let no man deceive you with vain words*. I beseech you depart from such, and yield to our counsels, who pour out continual prayers to the Lord for you. Beware of the wolves who part the sheep from the shepherd. Beware of the venomous tongue of the devil, who always from the beginning of the world was deceitful; he lieth that he may deceive, he flattereth that he may hurt, he promiseth good that he may give evil, he promiseth life that he may kill.

To Cornelius Bishop of Rome.

When it is equal and just that every ones cause be there heard, where the fault was committed, and that a certain part of the flock is assigned to every Pastor, which he ought to govern, being to give an account of his actions to the Lord; it becometh those over whom we are put, not to run about, but there to plead their cause where the witnesses of their crimes be; unless the authority of the *African* Bishops seem to be less over a few desperate ones. Their crimes hinder some, or the brethren oppose strongly, that they cannot be received without the scandal of many: that shepherd is not well advised who joyneth the sick and infected sheep to the flock, to corrupt the whole. As they rejoyce when tolerable ones return, so on the contrary they grieve when such as are defiled with whoredoms, and sacrifices, and are proud also, do come again to the Church to spoil the well disposed, that are therein. But if any think they are able to get into the Church again by threats instead of Prayers, let them be sure the Church of God is shut against such: neither doth Christs host fortified by the Lords defence yield to threatnings.

To Fidus.

As to the cause of Infants who thou sayest ought not to be baptized within two or three dayes after they are born, but that the Law for Circumcision be considered, and a Child not baptized till eight dayes old; it seems otherwise to all in our Council; all of us have judged that the mercy of God should be denied to no child, God being no respecter of persons, nor of ages.

To Eucherius.

By reason of thy love and modesty, thou didst think

think good to ask my advice concerning a Stage-player with you, who as yet continueth in that shameful art to be a Teacher of Youth, not to be instructed but destroyed; infusing that into others which he did ill to learn himself; whether such a one should communicate with us. I think it agreeth not to Gospel-discipline, that the honour of the Church should be stained with such foul contagion. For whereas men are forbidden in the Law to put on women's apparel, how much greater is the crime, not only to receive women's wear, but also to act filthy and effeminate gestures, by teaching an impudent art. If such a one plead he is necessitated to it by poverty, his need may be relieved among the rest that have sustenance of the Church; but let him not think he ought to be redeemed from his sins by a stipend, when he doth cease from sin for his own good, not ours. What gain can that be which feedeth men in the world, and bringeth them to the tortures of eternal hunger and thirst? if your Church be not able to sustain the weak, he may come hither to us, and receive what is necessary for his food and raiment, and not teach deadly things out of the Church, but himself learn saving things in it.

To Cecilins.

Because some in consecrating and administering the Lord's Cup, do it not as Jesus Christ our Lord God did, and taught, I thought it necessary to write to you concerning this, that if any one be still held in that error, the light of the truth being seen, he may return to the original of the Lord's tradition; and that no other thing be done by us, but what our Lord first did for us; that the Cup which is offered in remembrance of him, have wine,
for

for his blood wherewith we have been redeemed, cannot seem to be in the Cup, when wine whereby Christ's blood is shewed, is wanting.

That we must not recede from Gospel precepts, the blessed Apostle teacheth, saying, *I wonder you are so soon changed from him that hath called you, to another Gospel.* I wonder how it comes to be usurped, that contrary to the Gospel in some places water is offered in the Lord's Cup, which alone cannot resemble Christ's blood. Let not any man think that the Custom of some ought to be followed, who formerly have thought, that water onely should be offered in the Lord's Cup; for we must enquire whom they did follow. It behoveth us to do what Christ hath commanded. The Father testifieth that, saying, *This is my beloved Son, in whom I am well pleased, hear ye him.* It behoveth not to follow man's custom, but God's truth, when the Lord speaketh by the Prophet, *In vain do they worship me, teaching the commandments and doctrines of men.* Elsewhere he saith, *He that shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven.* And if it be not lawful to loose the least of the Lord's commandments, how much more unlawful is it to break such great ones as appertain to the very Sacrament of the Lord's Passion, and our Redemption, or to change it by human tradition into any other than what was instituted of God.

To Felix, Presbyter.

Upon full diligence and sincere trial, those ought to be chosen to the Priesthood, concerning whom it is manifest, that they are heard of God. Wherefore the common people obeying the Lord's precepts, ought to separate themselves from a sinful Provolt;

Provost, and not to joyn in the Sacrifices of a sacrilegious Minister, seeing they have most power of choosing worthy Ministers, and of refusing the unworthy. It is to be held to be of divine tradition and Apostolical observation, that to solemnize ordinations rightly all the neighbouring Bishops meet together with those people for whom a Provost is to be ordained, that the Bishop may be chosen by the people being present, that fully knoweth his conversation.

To fellow Bishops, Presbyters, and Deacons, and the rest, put into the Mines, being Martyrs.

Most blessed Brethren, your glory did require that I should come to visit and embrace you, but that I am hindred by the bounds of a limited place, whereto I am banished for the Confession of the Name: But as I can I present my self to you, and come in affection and spirit to you.

That ye were beaten with Clubs is not a cursed thing. Christ's servant being on a Tree redeemed to eternal life, by the Tree also is promoted towards the Crown. And what wonder is it, if you being golden vessels be put into the Mines, the dwelling place of Gold and Silver, but that now the case of the Mines is changed, and the places that were wont to yield Gold and Silver, begin now to receive it. Who would not entertain that death valiantly, *which is precious in the sight of the Lord*, who stands over us while we confess his Name, and approveth those that be willing, helpeth those that be conflicting, crowneth those that be overcoming, rewarding what he hath wrought in us. O faithful Souldiers of Christ, who have fulfilled in deeds what you have before taught in words, and are to become great in the Kingdom
I
of

of Heaven! a great part of the people following your example hath confessed, and hath been crowned; in the number of whom virgins are not wanting: In boys also a valour greater than their age, transcends their years in the praise of Confession. O beloved Brethren, what vigour of a victorious Conscience is now in you! and because your speech in prayer is now more efficacious, ask that divine favour would perfect the Confession of us all, and that God would deliver us with you whole and glorious out of the darkness and snares of the World; that as we have been here joyned with the bonds of love and peace, and stood together against the injuries of the Hereticks, and the oppressions of the *Gentiles*, we may in like manner rejoyce in the Kingdom of Heaven.

To Rogatian, and the rest of the Confessors.

I salute you, dearest brethren, and exhort that you persevere to be firm in the confession of the heavenly glory. When you meditate how you shall judge and reign with Christ, you must needs rejoyce and trample upon the present sufferings for the joy of future things, knowing that it was thus appointed from the beginning of the world, that righteousness should here labour in conflict, when in the first beginning just *Abel* was slain suddenly, and from thence forwards Prophets and Apostles. To all which the Lord appointed an example in himself, teaching, that none can come to his Kingdom, but such as follow him in his own way.

To Successus.

It is true that *Valerian* hath written to the Senate that the Bishops, Presbyters and Deacons be forthwith punished; that such as be Senators and great men, and *Roman* Knights be deprived of their goods

goods and dignity, and if after they have lost their wealth they continue to be Christians, that then they be put to death: That Matrons be banished, and deprived of their wealth: The Emperour *Valerian* hath also added a Copy of his Letters concerning us, which he sent to the Deputies of the Provinces. I desire that notice hereof be given to our fellows, that the brotherhood be every where strengthened, and prepared for the spiritual Conflict, that all of us think upon immortality more than upon death.

Concerning Virgins.

If one be a virgin, let her fear to please. If thou dress thy self more sumptuously, and entice the looks of youth, and cherish lusting so as to destroy others, thou canst not be excused. Thou sayest that thou art rich, and mayest use those things God gave thee: Use them, but for saving things: Let the poor know thee to be rich; lend God thy patrimony, and feed Christ: Intreat by the prayers of many to attain the Lords rewards. Every rich one by her patrimony should rather redeem, than encrease her sins. Gaudie apparel is usual to prostitutes, their dress is most costly whose modesty is mean. *Isaiah* full of God's Spirit, reproveth the daughters of *Sion* that were corrupted by their gold, silver and apparel, and backsliding from God through the delights of the world. Would God have the ears of innocent youth wounded, that jewels may hang at those scars and holes, that be heavy in price, though not in weight? O virgin that servest God, that overcomest thy flesh, overcome thy garment, overcome thy gold; the same cannot overcome the greater, and be too weak for the less. What we shall be hereafter you have

already begun to be: You have some of the glory of the Resurrection now in this world; ye pass through the world without the pollutions of it: When ye continue chaste virgins, ye are like to the Angels of God.

Concerning them that fell.

The first title of victory is for him that is apprehended by the hands of the *Gentiles*, to confess the Lord: The second step to glory is for one withdrawn by a wary retirement, to be reserved for the Lord; the one is a publick, and the other a private confession. The Lord would have his Family tried, and because a long peace had corrupted the discipline delivered of God, heavenly correction raised up the Faith that lay sleeping. Every one sought to encrease their patrimony; devout religion was not in the Priests, mercy was not in deeds, matrimony was joyned with infidels, the members of Christ prostituted to the *Gentiles*, oaths were sworn rashly, many Bishops contemned the divine cure, and became solicitors of secular affairs; we being such, what did we not deserve to suffer? Many were overcome before the fight, neither did they reserve this to themselves, viz. to seem unwilling to sacrifice to the Idols. The love of their possessions deceived many, that they could not be ready to flee, their riches bound them like fetters, those were the chains whereby Faith was pressed down, that such as stick in earthly desires might become food for the serpent that eateth the Earth. Had they laid up their treasure in Heaven they had not had a domestick enemy, their mind had been above, and free to follow the Lord.

Let no man deceive himself, he alone that did bear our sins can pardon them: Man is not great-

er than God, neither can a servant forgive what is done against the Lord; lest this crime be also added to the offender, if he be ignorant of what is written, that *Cursed is man that trusteth in man.* Moses sought pardon for the sins of the People, and received it not: In the Gospel, the Lord saith, *Whoever denieth me, I will also deny him:* If faith be crowned, perfidiousness must be punished; the neck is stiff, neither doth it bend though it fell, the mind is proud, neither is it broken though overcome; the wounded threatneth the whole; the sacrilegious is angry with the Priests, because he shall not presently receive the Lords Body with his defiled hands, nor drink the Lords Bloud with his polluted mouth. O the greatness of thy folly thou furious one! Behold the punishments of those that have denied, what sad ends of them do we bewail? they are not here without punishment, the torments of some become examples to all. They are smitten with blindness of mind, that they can neither perceive their sins nor bewail them; they were improvident before the wickedness committed, and obstinate after it, they were not stable before, nor suppliant after; when they should have stood they fell, when they should fall before the Lord, they imagine themselves to stand; they believe men against God, who did not believe God against men. Repentance onely can satisfie, but while by the rashness of some false salvation is promised, the hope of the true is lost.

Concerning the Unity of the Church Catholick,

The Church, which by its fruitfulness is spread wide into a multitude, is one; as the beams of the Sun are many, but its light one. Those that be

unanimous dwell in Christs Church, the loving and simple persevere therein; therefore the holy Spirit came in the shape of a Dove, which is an innocent creature, not cruel in biting, or violent in tearing, loving mens houses, adhering to one another in their flight and converse. What doth the fierceness of wolves, and rage of dogs, and venom of serpents in a christian breast? We ought to be glad when such be seperated from the Church, lest Christs Sheep be destroyed by their venomous infection.

The Children of God ought to be peaceable, agreeing in affection. Unanimity was in the Apostles time, *The multitude of them that believed were of one mind, and continued together in Prayer with one accord*; and therefore they Prayed effectually, and could with confidence obtain what they begged of the Lords mercy; but with us concord is so diminished, that the greatness of operation is hindered.

To Demetrianus.

When those things happen which shew the wrath of an angry God, they come not for our sakes by whom God is worshipped, but they are appointed for your sins, by whom God is not at all feared, nor the true religion acknowledged. Among adversities you apply your selves to evil. Dost wonder the wrath of God increaseth for the Punishment of mankind, while that is increased daily which is punished? thou dost neither worship God, nor suffer others to do so; when such as worship foolish Idols and Monsters please thee, the worshipper of God doth displease. Neither art thou content with a dispatch of our pains, but puttest tedious torments to our bodies, and dost multiply varieties

varieties of tortures for the tearing of bowels;
thy witty cruelty inventeth new Punishments.
Why dost thou set upon the infirmity of our bo-
dies, why dost thou contend with the frailty of
our earthly flesh? encounter with the vigour of
our mind, batter our faith, overcome if thou canst
by debating, vanquish by reasoning; or if thy gods
have any power, let them arise and defend their
own majesty; your revenge doth defend them, as
your protection doth keep them. O that thou
wouldst hear and see when they are adured by
us, and cast out of bodies possessed, how they
groaning with humane voices, and feeling smart
from divine power, confess the judgment to come.
Believe those thou dost worship, thou maist see us
to be entreated by those whom thou dost entreat,
and to be feared of those whom thou dost adore;
thou shalt see them tremble as Captives under our
hands, whom thou dost reverence as Lords.

Concerning Alms. Thou fearest lest thy substance fail if thou do
good therewith, and being a miser thou knowest
not that while thou fearest lest thy goods fail, that
thy life and salvation faileth; while thou fearest
lest thou wast thy Patrimony, thou maist perish
for it: Thou encreasest thy Patrimony, which bur-
deneth thee more heavily with its weight. Make
Christ partaker of thy earthly possessions, that he
may make thee coheir with himself of the heaven-
ly kingdom. Behold the widow in the gospel, in
the streights of poverty, throwing the two mites
(being all she had) into the treasury; whom the
Lord observed, and considering not how much,
but out of how much she had given, said, *This
widow hath cast into Gods gifts more than they all;*

Christ calleth that Gods gifts, that it may appear that he *wholsheweth mercy to the poor, tendeth to the Lord.* But thou hast many Children, and that hindreth thee to do good liberally; thou oughtest for that to do the more, because they are the more for whom thou prayest to the Lord: *Job* multiplied Sacrifices for his Children, according to the number of his Children were the number of the Sacrifices he offered to God. The Publick cannot snatch, nor the Exchequer invade, nor any Law-suit overthrow that Estate thou entrustest with God. The heap was as their love, the multitude of Believers were of one mind, all things were common to them.



Arnobius against the Gentiles, Anno 300.

IT is about three hundred years since we Christians begun to be, hath there been continual war and barrenness all that time? all Nations should be miserable if we were the cause of evil, for we are in all nations. If it be true that your gods are angry, let them trie their power, and shew a sign of their displeasure, whereby it may appear we live against their wills, let them give you prosperous health, and us sicknesses.

It was manifest that Christ wrought all he did without any help of things, without observation of any rite, by his own power; and that which is agreeable to the true God, he gave not what was hurtful, but that which was helpful. Was he but a man at whose command diseases and devils departed from men? and lest there should be any suspi-

suspicion, he bestowed those benefits by magical arts, he chose Fishermen and Rusticks, and unskilful persons, who being sent through all Nations, might do those miracles without guile or helps: If the history of these things be false, how should the whole world be filled with this Religion in so short a time, and how could Nations so remote one from another agree together into one mind? were they enticed by bare words to cast themselves into dangers, when they had seen nothing of Miracles which might stir them up to this worship? do not these reasons perswade you to believe, seeing the sacred mysteries of this name be so soon diffused through all lands? that there is now no nation so barbarous and void of mildness, which being converted by the love hereof, hath not mollified its roughness, and become gentle; that men endued with great parts, Orators, Graminarians, Lawyers, Physicians, Philosophers, desire these mysteries, those they trusted to before being despised; that Servants had rather suffer torments from their Masters, Wives be loosed from Matrimoniés, and Children had rather be disinherited by their Parents, than violate the Christian faith; that when so many kinds of Punishments have been by you inflicted on the followers of this religion, it should increase the more. How can that chuse but be divine, or that such great changes of mind should be wrought without God, as that when Executioners and innumerable tortures are at hand for all that will believe, yet they as drink with sweetness and heavenly wine, condemn them all.

As to what you are wont to object, that our religion is new, and born but a few days ago, and that

we should not leave the ancient one of our country, and be led into strange and barbarous rites, this is laid to our charge without reason. For so we might blame the former and ancient ages, in that they despised acorns when they found the use of grain. When you charge us for turning from the Religion of our Ancestors, you should look in to the Cause thereof, and consider what that is which we follow. Your selves have sometimes followed other manners and other laws than now you do, and many things have been rejected by you, when you perceived your errors, and observed other things to be better. While you speak of the newness of our Religion, you do not consider your own, nor look when your gods had their beginning. The authority of religion is not to be estimated by time, but by it's Deity.

Doth the Omnipotent and first God seem to you a new thing, and those that worship him to bring in an unknown and a new Religion? Can any thing be found more ancient than he? Is not he the Spring of all things, hath not Eternity it's name from him? What we follow is not new though we have lately learned what we should worship.

You ask seeing we serve Almighty God, why he permitteth us to suffer such great persecutions, and to undergo all sorts of punishments? That which ye call roughness of persecution becometh deliverance to us, neither doth it bring punishment on the afflicted, but bring them forth to the light of liberty.

Why have our writings deserved to be burnt, our Conventicles to be destroyed, wherein the great God is prayed to, peace and forgiveness is begged for Magistrates, Armies, Friends and Foes,

where-

wherein nothing is heard but what may make men mild, modest, chaste, charitable? But so it is that you esteem your selves to excel others in the knowledge of the Truth, because you are strong in arms.

You are wont to blame us that we do not build Temples for the duties of worship, and that we make not the image of some god, and altars. It's true we build no temples to the gods, nor adore their images, neither kill we sacrifices or offer Frankincense and Wine. We inquire how useful temples are for the gods. Do they feel the winter's cold, or are they parched with summers heat? are they in danger to suffer an invasion of Enemies, or the ravenousness of beasts, that they must be defended by the fortifications of walls? We think God to hear what every one speaketh in any part of the World, yea to foreknow what every one thinketh, as the Sun and Moon are every where present to those that behold them, otherwise all hope of help is taken away. Do you say by these images of the gods their presence to be exhibited to you, and because ye cannot see the gods that you ought so to worship them? he that affirmeth so doth not believe them to be, and is convicted not to have Faith for his Religion, when he must see. Now when all things are full of evil and the name of innocence is almost perished, how proper can it be to say that images of gods were instituted to strike fear in the common people? yea besides innumerable kinds of wicked crimes, we see the temples themselves to be sacrilegiously violated by tyrants and thieves, and those gods antiquity consecrated to beget fear, to be carried into the dens of thieves with all their golden reverential splendor.

Lactantius, *about the Tear* 300.*His first Book.*

HE deserveth not so much that teacheth to speak well, as he that teacheth to live piously. Therefore the Philosophers being thought to instruct a right converse, were in more repute among the *Greeks* than the Orators: to speak well belongeth to a few, to live well belongeth to all. The Prophets preach one God, and being filled with the Spirit foretold things to come: yet those that know not the truth believe not, and say they were either mad or deceitful. But we see their prophesies daily fulfilled, and their agreeing in one mind shew them not to be mad: for no man being beside himself can foretel events, and speak coherent sense. And what could be more remote from these than a desire of deceiving, when they restrained others from all deceit? For they were sent of God to proclaim his Majesty and to correct humane pravity. They that desire wealth and gain have a mind to lie, which was far from these holy men, who leaving all things necessary for life, performed their office, and had no gain but torments.

His second Book.

In vain do men adorn the gods with pearls, there's no use of gifts to senseless ones. It pleased not *Persius* that golden vessels were brought into temples, thinking it bootless to have that in Religion, which is not the instrument of sanctity but covetousness. Neither did *Dionysius* the Tyrant of *Sicily* despise and spoil such gods undeservedly, adding

ding jests to his sacriledge. Taking the golden beard from *Æsculapius*, he said it was not fit that the Son should wear a beard, when his Father *Apollo* had none. Also he took away goblets, booties and signets which were held in the stretched out hands of idols, and said, he did not snatch them away but receive them; that it had been foolish for him not to accept, what was freely offered him by those of whom men beg good things. These things he did without any punishment ensuing, yea his wonted prosperity attended him to his old age, and he left his Kingdom to his Son. It behoved the gods to revenge sacriledge in him, whom men could not deal with. Being the names of ancestors are so much objected to us, consider who those were, to depart from whose authority is thought a crime. When *Romulus* intended to build the City, he gathered together a company of Shepherds, and when they were too few, he appointed a refuge for offenders. Thither ran the worse sort of people from the adjacent countreys, and of them he made a corporation. These are the Fathers whose decrees learned men observe, and all posterity must judge that to be true and immutable, which a hundred leather-breeches would have enacted. And why should their authority be so highly esteemed by posterity, whom none thought worthy of their alliance while they lived?

Wherefore in all matters wherein life is concerned, it becometh every man to look to himself, and to set himself to find out the the Truth with his own understanding, rather than be deceived by trusting to the mistakes of others, as if he had no reason. God hath given wisdom to all, that they may consider things. Those that were before us in
time

time have not exceeded us in wisdom, which cannot be engrossed by ancestors. While principles of reason are in all by nature, they divest themselves thereof, whoever allow of their ancestors inventions without using their own judgments at all, but are led by others, as if they were brut beasts. Why may not we who have found the Truth, leave better things to our posterity, as they left falsehood to theirs? Obedience is necessary in Angels; therefore they will not have honour given them. But such of them as have fallen from Gods service, because they are enemies to truth, endeavour to get themselves the name and worship of gods: that they may entice they hide themselves in temples, are present at sacrifices, and often shew wonders, that men astonished thereat, may believe a deity to be in the images. Thence it is that a stone was cut with a razor, and that *Juno Veien* answered she would go to *Rome*, that a Ship followed the hand of *Claudia*, and that *Juno* and *Proserpina* revenged themselves on their robbers. Hence it was that a Serpent being fetched from *Epidaurus* freed the City of *Rome* from a Pestilence; for the prince of the devils was brought thither in his own shape without any dissimulation; for the messengers sent thither for that purpose brought with them a dragon of a huge bigness. In their Oracles they deceive most of all, prophane ones not being able to discern their Witch-craft from Truth. When they perceive what God is a-doing, they interpose themselves, and would seem to do it. When by Gods appointment some good is neer a people, they by dreams or Oracles promise to do it, and when that cometh, they obtain worship. When dangers are neer, then they profess themselves angry.

If all imitation be as a Play, Religion is not in Images.

His Third Book.

Philosophy is divided into many Sects, and all are of differing opinions, in which of them shall we place the truth? In all it cannot be. What party soever we pitch on, wisdom cannot be in the rest; whatever we give to one we take from the other. Every Sect overthroweth the rest to confirm it self, it yieldeth not that any other is wise, lest it acknowledge it self to be foolish: as it destroyeth the rest, so they destroy it. If each Sect be convicted of folly by the judgment of many Sects, they are all found to be vain, so Philosophy destroys it self. *Epicurus* thinketh the chief good to be in the delights of the mind, *Aristippus* in the pleasures of the body, the *Peripateticks* in the good things of the mind, body, and estate. *Aristippus* resorting to *Lais* a noble harlot, he being a grave teacher of Philosophy, excused his misdemeanour by saying there was a difference betwixt him and the rest of her lovers, in that he had *Lais*, and she had the rest. O brave wisdom, maist thou not deliver thy children to his discipline, that they may learn to have a harlot! He said there was difference betwixt him and other wicked ones, because they spent their wealth on their lusts, but he fulfilled them *gratis*. Neither was it enough for him to live so, but he begun to teach Lechery, and transferred his manners from the Stews to the School, pleading bodily pleasures to be the chief happiness: which cursed doctrine was first born in the bosom of a harlot, not in the heart of a Philosopher.

The Capitol being the head of the *Roman* Religion and City, was often smitten with a Thunder-bolt and

and burnt: what ingenious men thought thereof appeareth out of *Cicero*, who saith, that Fire came from God not so much to destroy the earthly dwelling of *Jupiter*, as to require one more lofty and magnificent. By their obstinate folly they did not understand the might and majesty of the true God, but increased the impiety of their error by endeavouring to rebuild that Temple often condemned by heavenly judgment: When *Epicurus* thought thereon being induced by the seeming iniquity of the matter, he thought there was no providence.

Daily experience sheweth how prevalent Gods plain precepts are in mens minds. Give me an angry froward man, and with few of Gods Words I'll make him as gentle as a sheep. Give a covetous man, and I'll restore him liberal and charitable: give me one fearful of pain and death, and he shall be made to contemn crosses and fires: give the adulterous, and you shall see him chaste. The power of divine wisdom is such that when it is infused into a mans breast, it will expel folly, the Mother of all Sins. None of the Philosophers could ever do this, their wisdom doth not cut off vices but hide them.

His fifth Book.

It is disputed, seeing God appointed righteousness to be on earth, why he permits the contrary also: to that briefly. Vertue cannot be seen except there be vices contrary thereto, neither can it be perfect without exercise from opposites: We know the quality of goodness by the evil, and of the evil by the good. How could patience retain it's strength, if we were compelled to suffer nothing? How could faithfulness to God deserve praise, if there were none that would turn us from him?

The

The truth is hated, because he that sinneth would have a place free for iniquity; he thinketh he cannot enjoy his sinful pleasures securely, except there be no body that may be displeased with his evils; therefore he seeketh to destroy all the witnesses of his abominations. Why should there be any good men, who by a good life cast a reproch upon the common corrupt manners? Let them be cut off before whom it is a shame to transgress; for he that dissenteth seemeth to reprove. If you think us to be wise, imitate us, if you think us foolish, condemn us; but why should you tear us in pieces, and afflict us? The common people when they see men diversly tortured, and to possess invincible patience betwixt the hands of the wearied Executioners, judge the consent of so many, and the perseverance of dying men not to be vain, and that patience could not overcome such tortures without God's help: Thieves though strong, cannot endure such racking, they cry out, and rore, they are overcome with pain, because they have not inspired patience: But our women and children (to say nothing of the men) do with silence overcome their tortures, neither can the fire make them grone.

Carneades said, Righteousness killeth no man, toucheth not another's goods. What shall a just man do if in a ship-wrack one weaker than he holdeth a plank, shall he not thrust him from it, that himself may escape thereon? if he had rather die than hurt another, is he not a fool? So when enemies pursue, and a righteous man overtake a wounded man on horse-back, shall he not dismount him, that he may escape on his horse? if he do so he is esteemed wise, yet evil; if he do not so he is righteous, yet a fool.

O *Carnades*, do'st think Righteousness to be so slighted of God, that it hath nothing in it self for its own defence? Heavenly protection keeps the righteous. If we grant, that may happen which the Philosopher proposeth, what shall the righteous do? I willingly confess he ought rather to die than kill. Neither for that should righteousness be called folly, for what ought to be more precious to a man than innocence? and thou shouldst be willing to die rather than diminish it: Shall it be judged folly to die in charity? It is reputed a glory to die for friendship and fidelity, and so for innocence; therefore they are fools that blame us for being willing to die for God. He is wise that abstaineth from sin. We see it in beasts void of wisdom, that they hurt others to benefit themselves, but man hath the knowledge of good and evil, and he is the wisest, that had rather perish than hurt, that he may keep that which doth make him differ from beasts. A wise man contemneth earthly good things, a man's nature ought to be kind, thereby he cometh of kin to God. A better, and a longer life remaineth for man hereafter, as we have learned from Philosophers and Prophets. A wise man may contemn this present, whose loss is recompensed in eternity. Fools think our people foolish, because they had rather be crucified than throw their fingers full of frankincense into the fire, not knowing how great a sin it is to worship any other than God that made Heaven and Earth. He is thought to be a bad servant that forsaketh his master, and an evil son that leaveth his father; how much worse is he that forsaketh God, who is both Lord and Father?

1 Religion is to be defended, not by killing.

by dying; not by cruelty, but by patience. Nothing is more voluntary than Religion; if the mind of a worshipper be averse there is no supplication. That is no sacrifice that is extorted from a man unwillingly: We do not seek any to worship our God against their will.

But you say they ought to be punished that destroy Religion. Do we destroy it worse than they that say they worship the gods, and yet deride them openly, and suffer Plays to be acted concerning them? What kind of Religion, and what kind of Majesty is that to be esteemed, which is adored in Temples, and mocked in Theatres? And those that so act are not punished for abusing the Deity, but are praised. Do we destroy it more than some of the Philosophers, which say there are no gods, or the *Epicureans*, that deny them to care for any thing? By which sayings they dissuade men from worshipping the gods, seeing they regard not their worshippers, nor are angry with their despisers.

God cannot be resisted, he raiseth enemies which may fight against his Souldiers, that he may trie their faith, and correct their decaying discipline. There is also another cause why he suffereth persecutions to come upon us, to wit, that his people may be increased. Many are driven away from the worship of the gods, because they hate cruelty, who can chuse but abhor such sacrifices? Several come to think that the worship of the gods is not without cause judged to be evil by so many men, as that they had rather die than yield to it. Others become desirous to know what that good is which is defended to the death, and is preferred before all things that be pleasant and dear in this life, from which neither the loss of goods, nor of liber-

ty, nor bodily pains can deterr. The people thronging about us hear us say in our tortures that we will not sacrifice to stones carved with man's hand, but to the living God which is in Heaven; many understand this to be true, and lay it up in their hearts. And while men enquire of one another what is the cause of this perseverance, many points of Religion being by rumors divulged, are learned, and being found good, they please. Besides, the vengeance which alwayes followeth after persecution, doth very much induce men to believe. Neither is this a small cause, to wit, when devils take possession of men's bodies, and are cast out, those then that be healed adhere to the Religion whose power they have felt. All these causes put together gain a great many to the Lord.

His Sixth Book,

Life and light is from Heaven, whereof sensual men being deprived, are far from understanding divine things; and as they are ignorant of the true God, so they have no skill of true worship. Therefore they kill fat sacrifices to God, as if he were hungry; they pour out wine as if he were thirsty, they kindle lights, as if he dwelt in darkness. Whereas, could they understand what be the heavenly good things, whose greatness no mortals can perceive, they would acknowledge themselves with their vain duties to be most foolish.

The reward of mercy is great. God promiseth it to forgive all sins: If thou hear the intreaties of thy fellow-servant, saith he, I'll hear thine. As often as thou art asked believe thou art tried, whether thou art worthy to be heard. Search thy conscience, and do what thou canst to heal thy wounds. Neither think a license of sinning is given thee, be-

cause sins are taken away by charity: They are taken away if thou give to God because thou hast sinned; but if thou sin more in confidence of thy gifts, thou shalt not be pardoned. For God very much desireth men to be sanctified, and therefore commandeth them to repent; and repentance is a profession to sin no more. They are pardoned who fall into sin unawares, not they who knowingly transgress.

It is evil to return an injury as to be first in offering it: Impatience in one put opposite to the wickedness of another, raiseth great Tempests: He that endeavoureth to requite an injury, desireth to be like him by whom he was hurt; he that imiteth an evil man cannot be good:

His Seventh Book.

It cannot be but that is appointed for a wise purpose, which we see to consist of a wise and rational frame. All things are perceived to be governed with so much reason as declares their Maker to be of a most wise understanding. Immortality is the chief good, for obtaining whereof we were made: Humane nature tends towards it, virtue promotes to it.

Lest any should think God is not, because he is not seen with mortal eyes; among other wonders he made many things whose efficacy doth appear, but their substance is unseen; such as voices, smells, winds; that being convinced by the examples of these things, we might acknowledge God by reason of his power and works, although his essence be invisible. What is clearer than a voice, stronger than the wind, or more vehement than a smell? yet when these are brought through the air into our senses, and affect them by their force, they are not

not seen by our eyes, but perceived by other parts of our bodies: In like manner God is not to be comprehended by our sight, or any frail sense, but to be beheld by the eyes of our minds; whilst we see his wonderful works.

Macarius his Homilies: He lived about the year 350.

HOMIL. II.

THE wicked Prince hath clothed the Soul and call its substance with sin, hath wholly defiled and captivated; in all As all the Body is subject to pains, so is all the Soul subject to the passions of wickedness. When the Apostle saith; *Put off the old man*, he affirmeth him whole; and seeth wickedly, heareth wickedly, it hath feet swift to evil, and hands working iniquity, and a heart devising evils; therefore let us beseech God that he de-vest us of the old man, he alone can take our sin from us; let us pray to him that he give us the wings of a Dove, the holy Spirit, that we may flee to him and be at rest; and that he take from us the sin that dwelleth in us, being that he only can do it, even the Lamb of God that taketh away the sins of the world: He alone sheweth this mercy to those that believe in him, this unutterable salvation he bestoweth on those that wait for him, daily seek him, and put their trust in him. From whomsoever Jesus taketh the garments of darkness, he putteth on him the new man, that he may be pure, and bear the heavenly Image: The Lord doth cloth such with faith, hope, love, joy, peace, and all the good gifts of his grace.

goodness, that the new man by grace may be made like to God. Jesus Christ the heavenly doth illuminate, and bear rule in the souls of Saints.

HOMIL. III.

The Brethren ought to converse together in much love, that whether they Pray, or read the Scriptures, or do any other work, they may have the foundation of mutual love, and their undertakings be accepted, and they living in sincerity and simplicity may be helped one by another. For why is it written, *Let thy will be done on earth as it is in heaven?* but that as the Angels in Heaven have no pride nor envy, they live in peace and love, the Brethren be so also. It may be that thirty meet together in one place, and cannot hold out day and night together, but some of them apply themselves to Pray for six hours, and will read; others willingly serve, others of them do some work; let him that worketh say of him that prayeth, I have the treasure which my Brother possesseth, because it's common; let him that prayeth say of him that readeth, I shall be the better for what profit he getteth by reading; let him that worketh say, the service I do is for common good. As the Members of the body being many are one body, and help one another, the eye seeth for the whole body, the hand worketh for all the members, the foot carrieth them when it walks, so let the Brethren be among one another; let not him that prayeth judge him that laboureth, let every one do what he doth to the glory of God. The best thing is continuance in Prayer for a time, but it is requisite one have life in his soul, and the Lord in his mind, whether he labour, or pray, or rest, that he have that unfading possession, which

is the holy Spirit: The Lord requireth of thee that thou consent not to bad thoughts, and that thou pluck up sin by the roots, which can onely be done by divine power; for if thou couldst have done it, what use had there been of the Lords coming? the soul that seeketh help obtaineth it.

HOMIL. IV.

When the Lord seeth any man turning from the pleasures and distractions of this world, he giveth him the special help of his Grace, and preserveth his Soul.

The wise Virgins, that had taken the oyl of the Grace of the Spirit in the vessels of their Hearts, were able to enter in with the Bridegroom, but the foolish ones, that watched not, neither endeavored to get the oyl of gladness, but slept through slothfulness or ignorance, were shut out. Unless now by importunate prayer, and faith, and aversion from the world, we receive from above the love of the Spirit, and our nature which is defiled with sin be sanctified by the Spirit, and joyned to the Lord, and persevere to walk diligently according to all his precepts, we cannot obtain the Kingdom of Heaven.

The infinite God took a body that he might be united to his visible creatures, that they might be partakers of divine life. As the Soul embracing the body, and joyned with it worketh: So God taketh holy souls and is made one Spirit with them, according to *Pauls* saying: The heavenly Father will give the Holy Spirit to them that ask him.

HOMIL. V.

As Wheat is shaken and dashed together in a sieve, so the Prince of wickedness detaineth men in worldly affairs, and therein troubleth and confoundeth

foundeth them. The Lord told his Apostles, *Satan hath desired to have you that he may sift you as Wheat:* as the wind can move plants, so the Prince of evil disturbeth mankind.

Moses by the glory of the Spirit in his face, which none with stedfast eyes could behold, sheweth us how the bodies of the Saints shall be glorified in the resurrection of the just. Also he for forty daies and forty nights, neither did eat bread nor drink water. It is impossible for corporeal nature to live so long without bread, unless it have some other food. By these two types blessed *Moses* sheweth, what glory true Christians shall have in the Resurrection, to wit, splendor, and intellectual delicacies of the Spirit.

HOMIL. VIII.

When one cometh in to kneel, and his Heart be filled with divine power, his Soul rejoyceth with the Lord as a bride with the bridegroom, according to the word of the Prophet *Isaiah*, *as the bridegroom rejoyceth over the bride, so shall the Lord rejoyce over thee.* He that being all day hindred by busyness, one hour giveth himself to prayer, his inward man is caught up in prayer to the infinite world in much delight, so that his whole mind being on high and caught thither, earthly thoughts for that time are forgotten, and his meditations taken with heavenly matters that be unutterable, that he wisheth his Soul might depart in that hour.

Grace is always present in a Christian, but governeth him diversly: the light shineth sometime bright and sometime dim. If those wonderful things were always present to a man, he could not undertake the ministry of the word, nor any other work.

HOMIL. XI

The Soul hath need of a divine light, the holy Spirit, and of the Sun of Righteousness, which may enlighten the Heart. The widow that lost the piece of silver, did first light a candle, and then swept the house: and when the house was made clean and enlightned, the piece was found, that had been covered with filth. A mans Soul of himself cannot search and discern his own thoughts, but when a divine candle is lighted, then he seeth how sinful they are.

Christ hath commanded that gold, silver and kindred being left, we sell our goods and distribute them to the poor, and *lay up a treasure in Heaven, that our Heart be there, for where thy treasure is, there is thy Heart.*

HOMIL. XII

Grace teacheth the elect of God to be poor in Spirit, and that he esteem meanly of himself. Seest thou not *Abraham* when he was chosen to have called himself *dust and ashes*? And what said *David* when anointed, and had God with him, *I am a worm and no man, the reproach of men*. Such as will be coheirs with these, must be adorned with humility, and have a contrite heart. The just have gone in the narrow way, sustaining persecution, the Apostles said, *we hunger, and thirst, and are naked*. The Lord of the Apostles also endured spitting, blows and the cross, it will be thy part to imitate him: it becometh thee to *suffer with him, that thou mayest be glorified with him*.

HOMIL. XIII

All the works that are seen in this world are done in hopes of profit therefrom. The husbandman soweth in hope of Fruit, for he that ploweth ought to

slow in hope. So also in the kingdom of Heaven,
one dedicateth himself in hope of having the eyes of
his heart enlightened, withdrawing himself from
worldly affairs, and applying himself to prayer,
waiting for the Lord to come and manifest himself
to him, and to cleanse him from his inherent sin,
and to dwell in him in all sensibleness and operation
of the Spirit. And when he hath tasted the good-
ness of the Lord, and hath been delighted with
the fruits of the Spirit, then he will be fully allu-
red, having the Lord with him in much love and
joy, and watcheth against the thieves, the Spirits
of wickedness, until he can get into the upper Jeru-
salem. He that hath many servants and children,
alloweth one diet to the servants, and another to
his sons, that are his seed and like him: So the
Lord Christ cherisheth the wicked and ingrateful,
but feedeth his Children, that are partakers of his
Grace with a peculiar nourishment above all other
men: as he saith, *he that eateth my flesh, and drink-
eth my blood, abideth in me and I in him, and shall not
see death.*

HOMIL. XVII.

They whose mind and inward man is anointed
with the sanctifying spiritual oyl of gladness, receive
the seal of the incorruptible kingdom, the earnest
of the Spirit, the Comforter, who maketh the af-
flicted to rejoyce. The discerning ones that have
Grace, dare not deny but that they are tormented
with foul thoughts. We have often found some
of the brethren that had obtained so much joy and
grace, that for five or six years space, they said
concupiscence was dried up in them, and after they
thought themselves to be freed from it, the hid-
den evil stirred in them, and so scorched them with
lust,

lost, that they said, Whence doth so much evil arise upon us after so long a time? Let none say, Because Grace is in me, I am wholly freed from sin, for two persons work in his Soul. In the best God requireth the will to be obedient to the Spirit, saith the Apostle, *quench not the Spirit*. Christianity is meat and drink, the more a man eateth thereof, the more is the mind taken with its sweetness. Brethren are obnoxious to sufferings and passions, therefore must take great heed lest they fall. One at prayer was caught by divine power, and saw the upper City *Jerusalem*, and a great light, and heard a voice saying, This is the place of the Saints rest; and afterwards being puffed up with pride, he was found fallen into deep sins.

HOMIL. XIX.

Let's force our selves to humility and love, without ceasing beseeching God that he would send his Spirit into our hearts, whereby we may pray and worship God *in Spirit and in Truth*: and the Spirit himself will teach the right manner of praying, which now we cannot perform. Also he will teach us mercy and goodness, and all the Lords commandments, that we may truly fulfill them without compulsion.

HOMIL. XXV.

They that have God's law planted in their hearts, their understanding enlightned, and are taken with a constant desire of what is invisible, can overcome the temptation of the evil one; but they that are not instructed by God's Law, do in vain think to overcome the occasions of sin by their own free will. *Unless the Lord build the house, and keep the city, the builder worketh in vain, and the watchman watcheth in vain.* The God of peace shall tread Satan under your feet.

frat. Strive to enter into the holy city, the upper Jerusalem, where Paradise is. Thou wilt not be thought worthy of blessed things without tears: *They that sow in tears shall reap in joy.* O precious are those pearls of blessed tears!

HOMIL. XXVII.

Acknowledge how precious thou art, a brother of Christ, a friend of the King, and yet humble; for it is necessary that thou suffer with Christ, *Seeing if we suffer with him, we shall be also glorified with him.* Christ taking the form of a servant, through humility overcame Satan. The Serpent in the beginning through pride overthrew Adam, saying, *Ye shall be as gods*; and now he suggesteth arrogance in mens hearts, saying, *thou art perfect, rich, and hast need of nothing.* God knowing thy weakness, exposeth thee to Afflictions, that thou maist be humbled. *Ye that are spiritual restore one in the spirit of meekness, considering thy self, lest thou also be tempted.* Behold spiritual ones are tempted, and enemies are at hand in this world. *Put on the whole armour of the Spirit, that ye may be able to stand against the assaults of the devil, and that ye may quench the fiery darts of the wicked.*

HOMIL. XXXI.

Be diligent to please the Lord, waiting for him inwardly, seeking him in thy thoughts, striving to make thy will and desire to reach towards him alwayes; and observe how he cometh to thee, and maketh his abode with thee. The more thou gatherest thy thoughts together to seek him, the more doth his mercy move him to come to thee, and to refresh thee. He looketh stedfastly at thy mind, and meditations, and considereth how thou seekest him, whether with all thy soul, or negligently:
And

And when he seeth thy earnestness in seeking him, then he manifesteth himself to thee, giveth thee his help, delivereth thee from thy enemies: he teacheth and bestoweth on thee the true prayer, and true love.

HOMIL. XXXII.

A bird cannot fly with one wing; and humane nature if alone, and receive not mixture of the heavenly nature, can do nothing praise-worthy. The Soul is called the *Temple of God*, the *Sponse of the King*, for he saith, *I will dwell in them*. It pleased God to come down from Heaven, that he might take thy rational nature, earthly flesh, which is united with his divine Spirit, that thou being earthly, mightest take a heavenly Soul; and when thy Soul hath communion with the Spirit, then thou art a perfect man in God, a son and heir. As neither the upper nor nether world can understand God's majesty, and his incomprehensible nature, so neither can they understand his humility, and how he made himself mean.

HOMIL. XXXIII.

It becometh us to pray, not in a customary corporeal manner of crying or kneeling, but being soberly attentive in our minds to wait upon God, when he will be present, and visit our souls through all its passages and senses, and then to pray in silence, or with the voice when it is convenient, the mind being firm on God. When the body doth any thing, it is wholly imployed about that work, and all its members help one another: So let the soul be wholly applyed in prayer and love to God, not carried about with wandring thoughts, cleaving to Christ with all earnest expectation; and so he will enlighten, teaching true supplication,

and

and giving a pure spiritual Prayer meet for God, and the worship that is in Spirit and truth. So the Lord will take rest in the good intention of the Soul, making it the throne of his glory, sitting thereon: The Soul that hath the Lord dwelling in it, aboundeth with comeliness.

HOMIL. XXXV.

In the shadow of the Law given through Moses, the Lord commanded every one to rest on the Sabbath-day: This was a type and shadow of the true Sabbath which is given to the Soul by the Lord; for the Soul delivered from all the works of darkness, doth then celebrate a true Sabbath, and rests in the joy of the Lord; for the Lord call-eth men to refreshment, saying, Come unto me all ye that labour and are heavy laden, and I will give you rest. Therefore whatever Souls will believe and draw nigh, he will ease them of troublesome and impure thoughts, that being at leisure from iniquity, they may keep a holy Sabbath full of delight, a feast of the Spirit of unspeakable gladness, and do service from a pure heart acceptable to God. He is blessed that entereth into this rest.

HOMIL. XXXVII.

Πῶς οὐκ ἐνέχεται πρὸς μὴ ὁ καὶ ἀντιπαρὸς τῆς ψυχῆς. ὁ καὶ ἡ ψυχὴ λέγει, οὐδὲν ὁρᾷται ἐν τῇ Κεφαλῇ, εἰ μὴ ἡ ἀντίματι αἰγίον. For how shall one Pray that is not within powerfully wrought upon by the Spirit? The Scripture attesteth for me, which saith, None can say that Jesus is the Lord, but in the Holy Ghost. Do not think that at any time thou hast prevented the Lord in virtue, for he which worketh in you both to will and to do of his good pleasure.

HOMIL.

HOMIL. XXXIX.

God sent the holy Scriptures as Letters unto men, signifying therein, that men believing and calling upon God, might seek and obtain a heavenly gift; for it is written, *That we might be partakers of the divine nature.*

HOMIL. XL.

Beloved know this, that all Vertues are tyed one with another, prayer with love, love with joy, joy with meekness, meekness with humility, humility with obedience, obedience with hope, hope with faith, and faith with hearing; on the contrary, vices are also bound together, hatred with wrath, wrath with pride, pride with vain glory, vain glory with unbelief, unbelief with hardness of heart. The chiefest of all good actions is to continue in Prayer, whereby we may obtain from God the other Vertues daily; hence cometh communication of divine holiness and spiritual efficacy.

HOMIL. XLIV.

Our Lord Jesus Christ came to convert and to renew this nature and soul overthrown in transgression, mingling it with his divine Spirit: He came to make Believers have a new mind, new eyes, new ears, a new spiritual tongue, anointing them as new bottles, to pour into them the new wine of his Spirit. He that gave a voice to an Ass, and converted a Harlot to temperance, and made the nature of the scorching fire to cool those in the furnace, and mitigated the nature of the fierce Lions towards *Daniel*, can also turn a sinful soul to goodness and peace by the holy Spirit of promise.

HOMIL.

HOMIL. XLV.

He that truly followeth the cross of Christ, ought to have his mind fixed to love him, preferring the Lord before parents, brethren, wife, children, friends, wealth; for the Lord hath declared this, saying, *Whoever leaveth not father and mother, and brethren, and wife, and children to follow me, is not worthy of me.*

HOMIL. XLIX.

If any one going from his own, renounce the world, and for the sake of the Lord leave the delights and possessions of this world, and crucifying himself becomes poor and needy, yet instead of this world findeth not the divine rest in himself, and instead of the temporals feeleth not the delights of the Spirit in his soul, and instead of the carnal society experienceth not the communion of the heavenly by full assurance in his soul, and have not the inward joy of the Spirit and divine satisfaction, while the glory of the Lord appears to him, he is become unsavoury salt, and more miserable than all men, being deprived of worldly things, enjoyeth not those that be divine, and knoweth not godly mysteries by the operation of the Spirit in the inward man: For a man becometh a stranger to this world, that his soul may pass into another world by meditation, according to that of the Apostle, *Our Conversation is in heaven*: And again, walking on earth we *war not according to the flesh*. It becometh him therefore that hath renounced the world to believe strongly, and at this time to pass over by the help of the Spirit into another world, and there by meditation to converse and delight himself, and enjoy spiritual good things, as the Lord hath spoken, *He that be-*

lieth in me hath passed over from death to life ; for there is another death and life beside the apparent ones ; the Scripture saith, *She that liveth in pleasures is dead while she liveth* ; also, *Suffer the dead to bury their dead.* The soul that is vouchsafed the heavenly birth and communion of the Spirit, collecteth its thoughts, and entreth in to the Lord into the heavenly house not made with hands, and all its meditations become pure and holy, being gone into divine air. The Soul being delivered from the dark prison of the wicked spirit, the Prince of this world, findeth pure divine thoughts, for it pleaseth God to make a man partaker of divine nature. If thou hast retired from all the affairs of this world and continueth in Prayer, thou wilt think that pain to be full of rest and joy : Should thy soul and body be spent for such good things all thy life, what would that be ? O the ineffable mercy of God that giveth himself to believers freely, that they may enjoy him as an inheritance, and he dwell in mans body ! As God made heaven and earth for man to dwell in, so he made the body and soul of man an habitation for himself, that he may dwell in the body as in his own house, having the beloved soul made according to his likeness, as a beautiful Spouse ; saith the Apostle, *I have espoused you to one husband, that I may present a chaste Virgin to Christ* : And again, *Whose house we are.* Such great good things being propounded to us, and such great promises made to us, let us not be slow to pass into eternal life, and to give our selves wholly to please the Lord.

*Hierom's helmeted Prologue: He wrote about
the year of Christ 400.*

AS there are two and twenty letters, where-
with we write in Hebrew all that we speak,
so the Books are reckoned to be two and twenty,
wherewith as by letters the tender sucking
infancy of a righteous man is instructed in the
Doctrine of God. The first is that we call *Gene-
sis*, the second *Exodus*, the third *Leviticus*, the
fourth we call *Numbers*, the fifth *Deuteronomy*;
these be the five Books of *Moses* which they call
Law. The order of the Prophets they begin at
Joshua, then they place the book of *Judges*, and
joyn the book of *Ruth* to the same; the third is
Samuel, which we call the first and second of
Kings; the fourth of *Kings*, contained in the third
and fourth of *Kings*; the fifth is *Isaiah*, the sixth
Jeremiah; the seventh *Ezekiel*; the eighth, the
book of the twelve Prophets. The third order
containeth the *Hagiographa*, or holy writings;
the first book of them begins at *Job*, the second at
David, the third at *Solomon's Proverbs*, the fourth
at *Ecclesiastes*, the fifth at the *Song of Songs*, the
sixth is *Daniel*; the seventh, the *Words of Dayes*,
which with us is called the first and second of *Chro-
nicles*; the eight is *Ezra*, which also among the
Greeks and Latins is divided into two; the ninth
is *Ester*. And so the books of the old Law are
made two and twenty, that is, five of *Moses*,
eight of the Prophets, and nine of the *Hagiogra-
pha's*. This Prologue may serve to all the books

which we have translated out of the Hebrew into Latin, that we may know that whatever is beside these is to be placed among the Apocrypha; therefore the book called vulgarly, *The Wisdom of Solomon*, and the book of *Jesus the Son of Syrach*, and *Judith*, and *Tobias*, and *Pastor*, are not Canonical; the first book of the *Maccabees* I have found in Hebrew, the second is Greek, which may be proved by the phrase it self. Which things being thus, I beseech thee reader, think not my labour to be a reproof of the ancients. Every one offereth what he can in Gods Temple, some gold and silver, some silk and purple, it will be well for us if we bring skins and goats-hair; the beauty of the Tabernacle is defended by skins and hair-cloth, and the meaner things keep off the injury of the weather.

His Preface to the Pentateuch.

I have received the Letters of *Desiderius*, beseeching me to deliver to our People the five books of *Moses*, translated into Latine out of the Hebrew; a dangerous work verily, and lying open to the contradictions of my back-biters, who affirm me to forge new things instead of old, to the defaming of the Septuagint. To which attempt *Origens* labour did move me, who joyned *Theodocion's* translation to the old Edition, (distinguishing the whole work with Stars and Broches, while he makes something clearer than it was before, or pricks what is superfluous:) especially what the authority of the Evangelists and Apostles did publish, in whom we read many things taken out of the old Testament, which are not in our books; as that is, *Out of Egypt have I called my Son; and Because he shall be called a Nazarene; and They shall*

look upon him whom they have pierced: and Rivers of
 living waters shall flow out of his belly: and Newbe
 eye hath seen, nor ear heard, nor mans heart conceived
 the things God hath prepared for those that love him.
 Let us ask them where are these written? and
 while they cannot tell, let us produce them out
 of the Hebrew books: the first testimony is in
 Hosea, the second in Isaiah, the third in Zecha-
 riah, the fourth in the Proverbs, the fifth in Ma-
 ds also: which many being ignorant of, follow
 the dotages of the Apocrypha. It is not my part
 to declare the causes of the error: the Jews say
 it was done by prudent counsel, lest Ptolemy be-
 ing a worshipper of one God, should think two dei-
 ties to be acknowledged by the Hebrews. Wner-
 ever the Scripture testifieth some sacred thing con-
 cerning the Father, and the Son, and the holy Spi-
 rit, they either interpreted in otherwise, or passed
 it over in silence, that they might both satisfy the
 King, and not divulge the secret of the faith. I
 know not who was the first author, that by his
 lies built seventy Chambers at Alexandria where-
 in they being asunder one from another wrote the
 same things, when Asitens and afterwards Jose-
 phus relate no such thing, but that they were to-
 gether to confer, and prophesied not. It is one
 thing to be a Prophet, and another thing to be
 an Interpreter: in the one the Spirit foretelleth
 things to come, in the other learning translates
 what he understands. Unless Truly be thought to
 have been inspired by a rhetorical Spirit, when
 he translated Xenophon's Oeconomick, nor that the
 holy Spirit did write testimonies out of the same
 books ptherwise by the seventy Translators, than
 by the Apostles. What then, do we condemn the
 ancients?

ancients: no, but after the labours of our predecessors, we do what we can in the house of the Lord. They translated before the coming of Christ, and what they knew not they delivered in dark sentences; but we after his passion and resurrection write an history. I do not condemn the Seventy, but I do confidently prefer the Apostles before them all, by whose mouth Christ speaks to me, whom I read to be placed before Prophets among the spiritual gifts, wherein Interpreters have but almost the last degree. If I seem to err any where in the translation, ask the *Hebrews*, consult the teachers of divers Cities.

His Preface to the Chronicles.

Christ our Lord saith in the Gospel according to *John*, *He that believeth in me, as the Scripture saith, out of his belly shall flow rivers of living water.* Surely that is written which our Saviour testifieth to be written. Where is it written? the *Seventy* have it not, the Church doth not acknowledge the *Apostolical*: Therefore we must have recourse to the *Hebrew Books*, whence both the Lord spake, and the Disciples take proofs.

His Preface to the Books of Solomon.

The Book of *Jesus the Son of Sirach*, and another falsely called *the Wisdom of Solomon*, are carried about. Therefore as the Church readeth the books of *Judith*, *Tobie*, and *Macchabees*, but receiveth them not among the *Canonical Scriptures*: So it may read these two books for the edification of the people, but not to confirm the authority of any ecclesiastical principles.

His Preface to Isaiah.

Concerning *Isaiah*, know that he is eloquent in speech; he is to be called not more a Prophet, than

an Evangelist; for he so cleareth the mysteries of Christ and the Church, that thou would'st not think him to foretell something to come, as to write a history of things done and past. Whence I conjecture, that the seventy Interpreters were at that time unwilling to deliver the holy things of their faith to the Heathens manifestly, lest they should give that which is holy to dogs, or pearls to swine, which ye may observe to be hidden by them when ye read this edition.

His Epistle to Augustin.

I will pronounce (though the world gainsay) the Jewish Ceremonies to be pernicious to the Christians: For, *Christ is the end of the law for righteousness to every one that believeth, to the Jew and Gentile: The law and the prophets were until John the Baptist. The law was given by Moses, but grace and truth came by Jesus Christ.* The Lord saith, *I will make a new Covenant with the house of Israel, and the house of Judah.* Observe that he promiseth the new Covenant of the Gospel to the people of the Jews, that they may not live in the oldness of the letter, but in the newness of the Spirit. Paul useth many sentences to this purpose. *I Paul say to you, if you be circumcised Christ shall profit you nothing: if ye are led by the Spirit ye are not under the law.*

On Matthew 16.

I will give thee the keys. Some Presbyters and Bishops not rightly understanding this place, assume to themselves a Pharisaical haughtiness, that they think they can condemn the innocent, and absolve the culpable; when God looks at the lives of those that be accused, and not at the sentences of the Priests. To bind and loose is no other thing than to declare God's judgment by his word. Gospel Priest;

Priests have such an office as the legal had heretofore in the cure of lepers. Therefore they forgive or retain sins, when they judge and shew them to be forgiven or retained of God.

Augustin his Epistles.

EPISTLE V.

THou hast added that they say the doctrine of Christ cannot consist with the manners of Government; as to *render no man evil for evil, and to turn the other cheek to him that smiteth.* For say they, who will suffer himself to be plundered by an enemy, or by the law of arms will not repay evil to the invaders of a Roman Province? What is a Commonwealth, but the affairs of a people? what is a City, but a multitude of people reduced into a bond of concord? what great precepts of concord are read in the Churches of Christ, who knoweth not? Thereto belongeth yielding *the coat to him that taketh away thy cloke.* This is done, that an evil man may be overcome by him that is good, yea that evil may be overcome by good, and that a man may be delivered from evil, not that outward in another, but that inward in himself, whereby he is more dangerously prejudiced, than by the cruelty of an outward enemy. He therefore that *overcometh evil with good,* doth patiently lose temporal benefits; that he may teach how those things are to be despised for the sake of faith, by loving of which the other becometh evil. And so the wrong doer may learn from him he wrongeth, what kind of things those are for the sake whereof he doth injury; and being penitent may be gained into uni-

ty (than which nothing is more profitable to a City) being overcome not by the strength of one raging, but by the good will of one suffering. If any persecute the best things in thee, yield him the lesser things, lest thou being desirous of revenge more than of patience, contemn eternal things for temporals, when temporals are rather to be despised for eternals. In the last Judgment revenge will be justly required, when there remaineth no place for amendment.

That these Precepts belong to the preparation of the heart inwardly, that patience of mind with benevolence be kept in secret, and that done openly which may profit such as we ought to wish well to, is shewed, in that the Lord Jesus when he was smitten on the face answered, *If I have spoken evil, stand witness of the evil, but if well, why smitest thou me?* He did not yield the other side to him that smote, but did rather forbid him that did injury to increase so: yet he came prepared not onely to be smitten on the face, but to be slain on the Cross for those from whom he suffered these things. *And being struck said to the chief Priest, God shall strike thee thou whited wall, I testify that thou perdest me after the law, and commandest me to be smitten contrary to the law.* And when it was said by the standers by, *Revelest thou the High-priest?* he would admonish them so as the wise might understand the whited Wall, that is the hypocrisie of the Jewish Priesthood was to be destroyed now by the coming of Christ: Saith he, *I knew not brethren that he was Prince.* Doubtless he having had his education among that people, and being there instructed in the Law, could not be ignorant of his being the High-priest. Therefore benevolence is alwayes to be fulfilled

in the will, but many things are to be done with a kind harshness towards such as are to be corrected, whose profit we are to consult more than their wills, for fatherly love is not diminished in chastising a son sharply, who is to be cured with pain; he is profitably overcome, from whom liberty of sinning is taken away.

Nothing is more miserable than the prosperity of sinners, whereby their penal impunity is cherished. The perverse hearts of men think humane affairs to be well when the splendour of buildings be minded, and the filthiness of minds not marked; when huge Theatres are built, and the foundations of vertues rased; when prodigal folly seems glorious, and works of mercy are ridiculous; when Stage-players become luxurious by rich mens gifts, and the poor want necessities. When God suffers these things to prevail much he is sorely angry, when he leaveth them unpunished, he punisheth severely. But when he overthroweth the nursery of Vices, and impoverisheth lusts, he impugneth mercifully. And wars (if possible) should be mercifully waged by good men, that vices may be destroyed, which should be suppressed by just government. If Christianity did blame all war, it had been said to the Souldiers in the Gospel, that asked counsel for their salvation, that they should withdraw from warfare, but it was said to them, *be content with your wages.* Let those that affirm the doctrine of Christ to be adverse to the Common-wealth, afford such souldiers, husbands, parents, children, masters, servants; such Kings, Judges, Officers, as Christ's doctrine commands them to be; then let them say it to be contrary to a Common-wealth, or doubt to acknowledge it a great salvation to the publick.

What

What success filthy vices have had is tedious to say: let them hear their Satyrists speaking truly, that luxury rag'd worse than war, and no wickedness was wanting. Into what depth would not the torrent of iniquity overwhelm us, unless the Cross of Christ were fixed, and we staid by laying hold on its strength!

EPISTLE XIX. To Jerome fellow Presbyter.
I entreat thee that thou correct me confidently where thou shalt see it needful for me. For though according to the terms of honour, which the usage of the Church hath now obtained; a Bishops office be greater than a Presbyters, yet in many things *Augustin* is less than *Jerome*: however right reprehension is not to be shun'd or scorned from any inferior.

EPISTLE XXVIII.
Blessed *Cyprian* judged Children lately born might be baptized: but against some opinion of *Cyprian* where it may be he hath seen what was to be seen, let every one think as he please; onely against an Apostles manifest faith let none judge.

EPISTLE LXXXIX.
That which they say, that a mans free will is able to fulfill the Lords precepts though he be not helped by Gods Grace, and the gift of the Holy Ghost, is to be detested. For they that affirm this are strangers to Gods Grace, and desiring to establish their own righteousness, submit not to Gods will. Nothing but love is the fulfilling of the law: and love is shed abroad in our hearts, not by the strength of our own will, but by the Holy Ghost, which is given us. Our free will is able to do good when helped of God. When we pray to God we say in vain, lead us not into temptation, if this be in our power: the sense is,

is, suffer us not to be brought thereinto by deserting us. *God is faithful, saith the Apostle, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way to escape, that ye may be able to bear it.* The whole have not need of the Physician but the sick. He said sinners to be sick ones, therefore let not a sick man presume on his strength. One hath not continence except he have a will to it, and how can he have a will except he receive it. It is better for a man to have less than he may pray to God, than to have more to ascribe it to himself. It is better to arise from a low condition, than to fall from high, *God resisteth the Proud, but giveth Grace to the Humble.*

as most **EPISTLE CXXVIII** son zi noimed

I desire thee to hold this as the chief of this discourse, that our Lord Jesus Christ put us under an *easy yoke, and a light burden.* Therefore he joynted together the fellowship of the new people by sacraments that are few in number, easie for observation, and excellent in signification: as is Baptism consecrated in the name of the Trinity, and the communion of his Body and Blood, or any other thing commanded in the Canonical Scriptures: Those things excepted which did burden the service of the old People, according to the temper of their heart, and that prophetick time, and which are read in the five books of *Moses*. But the unwritten things, which we keep as delivered by tradition, which are observed throughout the world, are to be thought retained as commended either by the Apostles or full councils, as the Passion, Resurrection and Ascension of the Lord, and the coming of the Holy Ghost, are celebrated by yearly solemnity, or any other thing observed by the universal

versal Church where ever diffused. But the things which vary in severall countreys, as some fast on the seventh day, others do not so: Some communicate of the Lords Body and Bloud every day, others receive it on certain days onely, as on the Sabbath, and Lords day: And if any the like be observed, they are free, neither is there any better discipline in such things for a prudent Christian, than to do as the Church whereunto he cometh doth. For what is enjoined neither against faith nor good manners, is to be esteemed indifferent, and to be observed for the sake of the fellowship among whom men live. When my Mother following me to *Millan*, found the Church not fasting on the seventh day, she began to be troubled, and to doubt what she should do: When I consulted of this matter with *Ambrose* a man of blessed memory, he said to me, when I am at *Rome* I fast on the seventh day, but when here I fast not: So do thou observe the manner of the Church thou comest to, if thou wouldst not be offensive to any, nor have any offensive to thee. When I told this to my Mother she freely embraced it. I have to my grief perceived many weak ones to be troubled through the contentious obstinacy of some brethren, that stir up questions and strifes about such matters as cannot come to a certain point, neither by the authority of the Holy Scripture, nor by the tradition of the universal Church, nor by any profitableness of amending the life, meerly because one hath been so and so accustomed in his countrey, or hath seen it so and so where his Pilgrimage he thinketh hath been made the more learned, the further it was from home.

One will say the Eucharist is not to be received
ever

every day, because certain days are to be chosen for it, on which a man liveth more purely, that he may come more meetly to so great a Sacrament. Another saith, this is to receive unworthily, if he receive at that time wherein he ought to use repentance, not that he may withhold himself from Communion, and restore himself thereto when he pleaseth. One might more rightly end the strife betwixt them by admonishing them, that they continue in the peace of Christ especially, that every one do what he believeth is piously to be done. For these causes, that is for faith and manners, what was done amiss ought to be amended, and what was not done ought to be instituted.

EPISTLE CXIX.

We do not conjecture at the events of our actions by the Sun and Moon, by yearly or monthly seasons, lest in the dangerous tempests of humane life, we as it were striking to the rocks of miserable servitude, make shipwrack of free-will. Therefore we do not *observe days and years, and months, and times*, lest we hear from the Apostle, *I am afraid lest I have bestowed on you labour in vain*. For he blameth those that say, I will not go forth, for it is a bad day, the Moon is so and so: or I will go forth that my affairs may prosper, for the position of the Stars is so and so: I will not merchandise this month, for such a Star ruleth it. But let no wise-man think such observers of times to be reproved, as say, I will not go forth this day for it is tempestuous, or it is time of sowing for the earth is satiated with autumnal showers: or if there be any other natural effects notified by the appointed course of the luminaries for variating the seasons, whereof it was said at their creating, *let them be for signs,*
and

and for seasons, and for days, and for years.

I cannot approve that to be observed as a Sacrament, which is instituted besides the custom, although I dare not more freely blame many such things, lest I should offend some turbulent persons: but I grieve much that many most wholesome precepts in Gods books are little heeded, and that all places are so full of presumptions, that he which toucheth the earth with his bare foot in the Octaves, shall be more sorely reprov'd, than he that burieth his mind in drunkenness. Therefore I judge all those things are to be cut off, which are not contained in the Holy Scriptures, nor found appointed in the Councils of Bishops, nor strenghtned by the custom of the universal Church. Although it cannot be found how they are against Faith, yet with slavish burdens they press down Religion, which the mercy of God would have to be free with few Sacraments. The condition of the Jews is more tolerable, who though they knew not the time of Liberty, yet they are under the legal burdens, and not humane presumptions.

EPISTLE CXXI.

Our desire being continued in Faith, Hope and Charity, we always pray: yet at certain intervals of hours we ask of God by words also, that by those signs of things we may admonish our selves, and know how much we get forward in this desire, and the better to stir up our selves to do it. A more worthy effect will follow, when a fervent desire goes before. *Pray without ceasing*, what is it but desire ye the blessed life without intermission from him, who alone can give it. *Let your requests be made known to God*, saith the Apostle. When we have leasure to pray long, it is not disallowable nor unprofi-

unprofitable; neither is it as some think to pray with much speaking, if we pray long; much speaking is one thing, and a long continuing affection is another thing, for it is written of our Lord, that *he continued all night in Prayer to God.* The Brethren in Egypt are reported to have frequent but short prayers, and such as are ejaculated suddenly, lest the waking desire being raised (which is very necessary to one praying) should be dulled by delays. And by this they shew that as this raised desire is not to be blunted if it cannot continue, so if it do continue it is not to be broken off, let there be much praying if the earnestness of the mind hold out fervent. To speak much is to use superfluous words, but to pray much is with an abiding, holy excitation of heart to knock for him we pray to: for the most part this business is managed more with groans than words, more by weeping than speaking. He putteth our tears in his sight, and our sighing is not hid from him that made all things. When we say *Hallowed be thy name,* we admonish our selves to desire that his name which is ever holy, may be so esteemed among men. It becometh those that be regenerated by the Spirit, to pray spiritually. It is free for men in praying to say the same things in other words. It may be thou wilt enquire why the Apostle should say, *we know not what we should pray for as we ought:* We must not think him, or those to whom he wrote, to be ignorant of the Lords Prayer: Therefore why should we think him to have said this, but that temporal tribulations for the most part are profitable either for curing the swelling of pride, or for exercising of patience, or to drive away any other sins: yet we being ignorant of their benefit do wish to be freed from all trouble.

ble. When the thorn in the flesh was given, the Apostle prayed thrice: God in his anger granted some impatient ones what they asked, as in mercy he denied the Apostle. He gave a King to them that asked it according to their heart, and not after his. He granted also what the devil begged, that his servant might be tempted, he listened to the unclean spirits asking to enter into Swine. These things are written lest any one think highly of himself, if he be heard in that he seeketh impatiently; or be cast down, and despair of God's mercy, if he be not heard when he seeketh some thing by receiving whereof he may be worse afflicted, or be corrupted by prosperity, and utterly overthrown.

He that searcheth the heart, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to God. He maketh the Saints to intercede with groanings, inspiring into them the desire of that which is unknown as yet, for which we wait with patience.

His Books of the Christian Doctrine.

BOOK . I.

How should that be true, *The Temple of God is holy, which ye are*; if God did not give answers out of an humane Temple, but would have all that is to be taught men to be delivered from Heaven, and spoken through Angels? and charity which joyneth men together by a knot of unity, would not have access into men's minds, for their pouring and mingling into one another, if men could learn nothing through men. The Apostle did not send the Eunuch who read the Prophet *Isaiah* to an Angel, neither was that he understood nor expounded to him by an Angel, but *Philip* with humane words opened to him what was hidden in that Scripture.

When one is become familiar with the language of the holy Scriptures, he must proceed to get the obscure places opened, that instances may be taken from manifest sentences, to illustrate such as be dark, and the testimonies of such as be certain, may take away the doubts of others. The ignorance of things makes figurative expressions dark to us, when we know not the nature of living creatures, stones, or herbs, which are put in the Scriptures by way of similitude. For that which is known concerning the Serpent, that it offereth its whole body to the limiters instead of its head, doth somewhat illustrate that which our Lord commands us, *to be wise as serpents*, that for Christ who is our head we offer our bodies to the persecutors; or that of the serpents thrusting it self through a narrow hole, to get new strength by leaving the old skin, calleth for imitation in putting off the old man through straits; the Lord bidding us to *enter in at the strait gate*.

By secret divine judgment it cometh to pass, that men desirous of evil things according to desert are delivered over to prevaricating Angels, to be deceived. By which delusions it happeneth, that many past and future things are spoken in a superstitious and pernicious kind of divination, and many things fall out to the observators according to their observations, that thereby they may intangle themselves more and more in the snares of a most destructive error. The holy Scripture hath soundly discovered this kind of the Soul's fornication, and doth deterre from it, not by forbidding such things onely because they are falsely spoken; but also if they say, and it come to pass, *believe them not*.

For though the image of dead *Samuel* did foretell true things to King *Saul*, yet such Sacriledges whereby that image was presented, are no less to be cursed. She that had the spirit of *Python* gave a true testimony to the Apostles of the Lord, yet *Paul* did not therefore spare that spirit, but did so much the rather cleanse the woman by reproving that devil, and casting him out. All arts of trifling or hurtful superstition by sociableness of men and devils, are to be utterly shunned by a Christian. As deceitful conjectures from the stars are instituted by men, so from many other things.

BOOK IV.

Who knoweth what is expedient for us to say, or to be heard from us at the present time, but he that seeth the hearts of all? And who causeth that which is profitable to be spoken by us, but he in whose hand both we and our speeches are? He that would know and teach, let him learn all that are to be taught, and attain to a faculty of teaching; but at the time of speaking let him think that which our Saviour saith to agree to a good mind; *Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your father which speaketh in you.* If therefore the Holy Spirit speaketh in them that are delivered to persecutors for Christ's sake; why not also in those that deliver Christ to learners?

On the Creed.

To enquire how the Lord's body is in Heaven is curiosity; we believe he sitteth at the right hand of God the Father: Notwithstanding we are not to think God the Father to be of a humane shape, that a right or left side should be presented to

such as meditate of him, or that sitting to be with knees bending, lest we fall into that sacrilege for which the Apostle detesteth those that *changed the glory of the incorruptible God into the likeness of corruptible man*: For it is unlawful for a Christian to place such an image for God in a Temple, much more wicked is it to place it in the heart, where the Temple of God is really, if it be cleansed from earthly lust and error. Therefore this saying, *at the right hand*, is to be understood for being in chiefest bliss, where are righteousness, peace and joy: As the Goats are appointed to be at the left, that is, in misery, by reason of iniquities and torments. God being said to sit, signifieth not the position of limbs, but his judiciary power which his Majesty alwayes exerciseth, by rendring their deserts to all, although the splendour of the onely-begotten Son of God, the Judge of the living and the dead, will shine most clearly in the last judgment.

His Enchiridion.

Sometime a mistake hath been beneficial to some in the way of their feet, not in the way of manners: For it happened to us, that we mistook in a cross way, and did not go by that place where an armed band of *Donatists* lay in wait to hinder our passage: So by wandring out of our way we arrived at the place whither we intended: And the snares being known, we were glad that we went astray, and praised God. Who will not prefer a Traveller so mistaking before a Thief that is expert of the way?

Every one that lieth speaketh contrary to what he thinketh, and that with a willingness to deceive. Words were appointed not for men to deceive one another through them, but that they thereby make their thoughts known to one another. Therefore

to use words for deceit, contrary to what they were appointed for, is sin. Neither is a lie to be thought no sin when we can profit some body by it: For we may profit another by stealing, if a poor man to whom it is given openly, feel the benefit, and the rich man from whom it is taken secretly perceiveth not the loss, neither can any one affirm such theft to be no sin. A lie cannot be praised because we tell it for another's safety; it is a sin though venial, which benevolence doth excuse. It cannot be denied, but those men are grown in goodness, which lie not except it be for the safety of a man; but in their proficiency, their benevolence and not fallacy is praised or rewarded.

Can the part of mankind whereto God hath promised deliverance, and an eternal kingdom, be repaired by the merits of their own works or free-will? Far be it; man using his free-will amiss lost himself and it, a man that killeth himself cannot make himself alive again. When man sinned by free-will, sin being conquerour liberty was lost; *for of whomsoever one is overcome he is brought into bondage to the same.* What freedom can that of a Servant be, unless when it delighteth him to sin? He that is the servant of sin is free to commit it; hence he will not be free to do righteously, unless delivered from sin, he begin to be the servant of righteousness: *if the Son make you free, then will you be free indeed.* By Grace ye are saved through Faith. The Apostle saith he obtained grace to be faithful: this is not of our selves, it is the gift of God, not of works lest any one be lifted up. And lest any should think good works would be wanting to the faithful, he added, *we are his workmanship created in Christ Jesus unto good works, which God hath before prepared that we should walk in them.*

Those that leave not the Profession of Christ's name, in whatever wickedness they live and persevere, are believed by some to be saved by fire; though for the greatness of their sins they shall be punished with a long, yet not eternal fire. They that believe this seem to be deceived by humane benevolence, for the Holy Scripture saith otherwise. *In Christ Jesus neither circumcision nor uncircumcision avail any thing, but faith which worketh by love.* If it work ill and not well, doubtless according to the Apostle James, it is dead. *If a man say he hath faith and hath not works, can faith save him?* Paul said be not deceived, neither fornicators, nor idolaters, nor adulterers, nor thieves, nor covetous, nor drunkards, nor extortioners shall inherit the kingdom of God. Because these manifest apostolical testimonies cannot be false, that which is spoken darkly concerning those that build wood and stubble on Christ the foundation, that they shall be saved by fire, must be so understood as not to contradict those clear places. The wood, hay and stubble may be taken for desires of worldly lawful things, so as they cannot be lost without grief. But when that grief burneth, if Christ have the place of a foundation in the heart, that nothing be preferred before him, but that the man had rather want those things than be without Christ, he is saved by fire. The fire the Apostle Paul speaketh of in that place must be understood to be such, as both he that buildeth gold, and he that buildeth wood on the foundation may pass through: for he added, *The fire shall try every mans work of what sort it is.* If any mans work abide which he hath built thereupon, he shall receive a reward; if any mans work shall be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire. Therefore the

fire shall try the work of both. The trial of tribulation is a fire, the furnace trieth the potters vessels, and that in this life: if it happen to two believers, that *the one mind the things of God, how he may please God*, this is to build Gold on Christ the foundation: to the other that he *mind the things of the world, how he may please a wife*, building wood on the foundation. The work of the one is not burned, for he loved not such things with the joys whereof he might be tormented: but the work of the other is burnt, for such things perish not without grief, as are possessed with love: yet he chusing rather to be without them than without Christ, though he grieve for losing them, yet he is saved: though the grief of his losses search him, yet it doth not consume him, being defended by the incorruption of the foundation.

It may be enquired whether any such thing be done after this life. Beware lest any think hainous sins may daily be committed and redeemed by alms, for the life is to be changed for the better. *Give alms, and behold all things are clean unto you.* He that will rightly give alms must give it to himself first: have pity on thy own soul, and please God. When the Pharisees did neglect the judgment and the love of God, and by alms rithe the smallest of their fruits, being inwardly full of rapine and iniquity, Christ reprov'd them, admonishing them to cleanse the inwards, and then the outside would be clean. *He that loveth iniquity hateth his own Soul*, and he that hateth his Soul is not merciful, but cruel.

His second book on GENESIS.

Let us refuse all manner of subtilties, and pretended experiments from the Mathematicks, concerning the fatality of the Stars, as inconsistent

with the soundness of our faith. For by such disputations they endeavour to take from us the causes of prayer, and by an impious perverseness suggest God the author of the Stars should be blamed in evils, rather than mens wickedness. But let them hearken to their own Philosophers, affirming that our Souls are not by nature made subject to bodies, no not to heavenly ones. And that the superiour bodies are not more powerful than the earthly bodies for the matters they handle, they may acknowledge from hence, in that when many bodies of living creatures, herbs, and trees be sown or sprung up in the same moment of time, in the same places of the earth, there are varieties in their proceedings, actions and passions. And when they are convinced by such things, what can be more absurd than to say the fatality of the Stars belongs to men only to bring them under? Notwithstanding that they are refuted concerning them also in the case of twins born under the same constellations, who lead different lives in differing conditions for happiness or misery, and come to divers deaths. The hand of *Jacob* was found holding his brothers foot, they were so born as if one child as long as two seemed to come into the world. Surely their constellations (as they term them) could not be unlike. Therefore what could be more vain than for a Mathematician looking into the same horoscope, and the same Moon, should say one of them would be beloved of his Mother, and not the other. If he had said otherwise he had said false, if he had said this, he had said true, but not according to the foolish charms of their books. Therefore it is to be acknowledged when truth is spoken by such kind of men, it is uttered

tered by some secret instinct, which, when it is done for the ensnaring of men, is the operation of the seducing spirits, to whom it is permitted to know some true things concerning temporal affairs, they being of subtile understandings and long experience. Sometimes those wicked Spirits foretell in divination what they themselves are about to do; wherefore Mathematicians and all other impious Prognosticators, especially such as hit true, are to be avoided by a good Christian, lest they entangle the soul deceived by the society of devils.

Concerning the work of Monks.

Who can endure that such as disobey the Apostles admonitions should not only be tolerated as weaker, but also affirmed to be more holy; that Monasteries founded on sounder doctrine should be corrupted by a double allurements, a dissolute vacation from employment, and a false name of sanctity? what more unjust than for them to expect obedience from their inferiours, and to yield none to their superiours, to the Apostle I mean; in so much that now they nourish their hair. To wear hair contrary to the Apostles precept, whether doth it tend? must they be so free from labour that Barbers may not work, or while they affirm themselves to imitate Birds, are they afraid to lose any of their hair, lest they cannot flie? I am loath to speak much of this vice for the sake of some Brethren that wear much hair, in whom I reverence many things, though not this. Therefore I admonish such good men, that they be not induced by the arguings of vain men to imitate them in this perverseness, to whom they are unlike in other things. For they carrying about a vendible hypocricie, fear lest a trimmed sanctity should be less esteem-

esteemed than a hairy ; that such as see them might think of *Samuel*, and others, whose hair was not cut.

His 124th. Tract on the Gospel of St. John.

In the fulness of time God sent his onely begotten Son by whom he created all things, that remaining God he might be made Man, and be Mediator of God and Man, in whom such as believe might be delivered from eternal condemnation, the guilt of all their sins being taken away through the laver of regeneration, and might live in faith, hope and charity, sojourning in this world. The Church blessed in hope doth this in this troublesome life, which Church *Peter* the Apostle did personate by a figurative generality. For properly he was but one man by nature, and one Christian by grace, and one prime Apostle by superabundant grace ; but when it was said unto him, *I will give thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven* ; it signified the whole Church, which in this world is shaken with divers tentations and storms, and doth not fall because it is founded on the Rock, (i.e. *Petra*) whence *Peter* had his name ; for *Petra* is not derived from *Peter*, but *Peter* from *Petra* ; as Christ had not his name from a Christian, but a Christian is so called from Christ. For therefore the Lord said, *Upon this rock I will build my Church*, because *Peter* had said, *Thou art Christ the Son of the living God* : Upon this rock saith he, which thou hast confessed *I will build my Church*. Christ was the rock upon whom as upon a foundation even *Peter* himself was built ; For no man can lay any other foundation besides that is laid, which is Christ *Jesus* : Therefore the Church which is founded on Christ received from him the keys of the kingdom

of Heaven in *Peter*, that is, the power of binding and loosing sins.

Concerning the Unity of the Church against Petilian.

Let us not hear, These things I say, These things thou wilt, but let us hear, These things saith the Lord. Certainly there are Gods books whose authority both of us acknowledge and believe; there let us seek the Church; there let us examine our Cause. Forasmuch as our dispute with the *Donatists* is not concerning the head but the body; not concerning our Saviour Jesus Christ, but his Church, let the Head shew us his own Body, that through his words we may leave off our disagreement. I have a most clear word of my Shepherd that maketh the Church manifest, *My Sheep hear my voice, and follow me*: He that doth not follow him, how dareth he affirm himself to be his Sheep? Let no man say to me, O what said *Donatus*? for we must not consent to Catholick Bishops if at any time they be deceived, and hold something contrary to the Canonical Scriptures of God. *Abraham* and *Cornelius* being justified by faith are one, though they received not one Sacrament; and the said *Cornelius* and *Simon Magus* are not one, though they received one Sacrament; but *Cornelius* and the Eunuch whom *Philip* baptized are one, and received one Sacrament: Therefore when good and bad administer and receive the Sacrament of Baptism, and none but the good being regenerated spiritually are edified together into the body and members of Christ, verily that Church consists of good ones, to whom it is said, *As the Lilly among Thorns, so is my Love among the Daughters*.

GILDAS MINIMUS.

HIS most earnest assertion is, *That in all times Almighty God is very good to his people.* We call that good which conduceth to the bettering of our beings, temporal or spiritual: When *Israel* had eaten and was full, he was so blest the Lord for the good land he gave him, Deut. 8. And it is a good thing the heart be established with grace. Heb. 13. What comforteth body and soul is termed good. The Lord being transcendently good in himself, *Alfufficient*, full of blis, holiness, power, love, and having complacency in his perfections, and delight in his *Wisdom and Mercy*, and in the operations thereof, (*Gen. 17. Prou. 8.*) imparteth good to his creatures: Therefore at the Creation he made all things good; the Angels were once all glorious, and such of them as are now miserable, are so *because they kept not their first estate*, Jude 6. He made man also to bear his own Image in goodness, and took special care that the inferiour creatures made for his use, should be good in their kind, *Gen. 1.* And though Man became ingrateful to his Maker, and corrupted himself, yet goodness was then shewed him in promising Christ to redeem him; *God so loved the world, that he gave his onely begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* Joh. 3. 16. And while Christ was on earth, *He went about doing good.* And such as are ignorant of Christ do yet partake of many visible signs

of their Creators bounty, in that he giveth them fruitful seasons, and filleth their hearts with food and gladness. Act. 14. He stayeth for their repentance, and waiteth to be gracious, and is at much cost to win them, by goodness leading them to repentance. Rom. 2. And according to his mercy he saveth his elect, by the washing of regeneration, and renewing of the Holy Ghost. Tit. 3. His propensity to do good makes him draw poor sinners to himself by the working of his grace, and communicate to them the benefits of redemption; to quicken such as are dead in sins, and fit them for sweet communion with himself: Behold what manner of love God bestoweth on his elect, by converting them from being enemies to be his sons, and heirs also of his great blessedness. 1 Joh. 3. His Spirit is good in sanctifying and guiding them. Psal. 143.

And the wayes which the gracious Lord prescribeth to his people to walk in, are very good for all; the duties of worship towards him, and those of love towards our selves and our neighbours, are all sweet and profitable; Praying to God and serious Meditation of him are so by experience: A gracious soul is satisfied with marrow and fatness, when it meditateth on God in the night-watches; and is raised thereby to converse in heaven. Psal. 63. Philip. 3. Living by faith freeth the mind from perplexing cares, and makes it better composed towards heavenly things; using sobriety and industry according to the rule, tend much to health and supplying of humane necessities: And when christian love is exercised towards others, the poor are helped by the rich, and the ignorant by men of knowledge; for it is Christs injunction, that his servants do good to all men, especially to the household

household of faith. Gal. 6. And lest any of the work
 God giveth his children to do should seem too
 hard, he infuseth inward grace and comforts into
 the hearts of those that perform them, and so maketh
 them become easie: Such shall have sense of
 reconciliation with their blessed Lord and Father.
*Being justified by faith they have peace with God, through
 the Lord Jesus Christ; and can do all things through
 Christ that strengtheneth them.* Rom. 5. Philip.
 They that practice the righteousness of the King-
 dom of heaven, will have peace and joy in the Holy
 Ghost, and will go on their way rejoicing. Act. 8. 39.
 The charitable will shew mercy with cheerfulness.
 When the people contributed precious things to
 the treasure of the Lords house, They rejoiced
 that they offered willingly. 1 Chron. 29. In duties the
 Spirit helpeth their infirmities, and maketh their
 wisdom light. True Christians that are sealed with the
 holy Spirit of promise, and have the earnest of the
 inheritance, (Ephes. 1.) may well abound in the
 work of the Lord, knowing their labour is not vain
 and tedious, (1 Cor. 15.) therefore they rejoyce in
 the glory of God. Rom. 5. The poor slaves of Sa-
 tan and the world that do a filthy work, and have
 a fearful expectation of vengeance, should go
 heavily; but Gods servants doing good, knowing
 their works are accepted of God, therefore the
 good Commandments are not grievous to them, being
 confident of a great recompence of reward. Heb. 12.
 They having a sense of present good, and the expec-
 tance of future happiness, are more comfortable
 than any worldlings can be, from whom the
 honours and riches may take wings and flee away,
 and leave them for ever to want a drop of water
 to cool their tongues.

Gods disposal of his servants by his Providence in this world is very good. *He careth for them, his eyes are upon the righteous, and his ears are open to their cry.* He supplieth their needs; *the young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing.* (1 Pet. 5. Psal. 34.) When worldly Prosperity is good for them they have it, as Abraham and others had. And as often as his wisdom thinks fit to exercise them with afflictions here, he doth it for their profit, *that they may be partakers of his holiness.* Heb. 12. When their outward man or Estate perisheth, their inward man shall be renewed, and their spiritual condition bettered. The Apostle saw cause to glory concerning the Thessalonians, for their patience and faith in all the tribulations they endured. 2 Thess. 1. They that be reproached for the Name of Christ are happy, *for the Spirit of God and of glory resteth upon them.* (1 Pet. 4.) The Spirit of God speaketh more comfort to Christians in troubles than at other times. The Father of mercies comforteth them in all tribulations, *as the sufferings of Christ abound in them, so their consolation also aboundeth by Christ.* 2 Cor. 1. When Paul was greatly endangered, that the chief Captain feared he should have been pulled in pieces, the night following the Lord stood by him and said, *Be of good cheer Paul.* Act. 23. And their inward comforts make their outward troubles tolerable, and them to glory in tribulation. Rom. 5. The Hebrew Christians joyfully the spoiling of their goods, knowing in themselves, that they had in Heaven a better and an enduring substance. Heb. 10. When Christ calleth any of his servants to witness his Truth with the loss of Life, he is then mindful to have ready a crown of eternal life to such as are faithful to the death.

Rev. 2. He opened Heaven to *Stephen* at the time he was stoned out of the world, that he might see whither he was to go. While the wicked opened their mouths to gnash at him with their teeth, the Lord opened to him the door of Paradise, that he might see the glory of God and Jesus on his right hand. Acts 7. In great dangers the Lord protecteth his, and makes them know that he is good, and a strong hold in the day of trouble. Nah. 1. When it is good for themselves and others, he'll work their temporal deliverance, as he did in the days of *Jehosaphat*, 2 Chron. 20. A Christian may often say to his enemies as *Joseph* to his false Brethren, *As for you, ye thought evil against me, but God meant it unto good*; Gen. 50. In a dismal tempest God delivered *Paul*, and gave him all them that sailed with him in the ship, Acts 27. In Asia troubles pressed sorely upon the Christians, but God delivered them from so great a death. 2 Cor. 1. When all men forsook *Paul*, the Lord stood with him, and strengthened him, and delivered him out of the mouth of the lion, that by him the preaching might be fully known. 2 Tim. 4. When *Peter* was kept in Prison, and bound with chains, and ready to be offered a Sacrifice, the Lord by an Angel miraculously delivered him out of the hand of *Herod*. Acts 12. No God but the true one can do so much for his worshippers: *Baal* in a solemn Meeting could neither give rain nor fire, nor answer to his many importunate votaries, at the challenge of *Elijah*, when *Jehovah* did all at the request of his onely Prophet. 1 Kings 18. The Idol *Dagon* could not cure the *Philistines* of Emrods; neither could *Nisroch* defend the thousands of the *Assyrian* army from the stroke of an Angel, nor *Senacherib* from the sword, though he was worshipping in the Idol

Idols Temple: When the Almighty had defended *Heczekiah* and *Jerusalem* a little before against all their threats, reproaches and attempts. *Isa. 37.*

The children of God that know him best, testify to him to be good to them, and that with a serious alleviation, saying; *Truly God is good to Israel, even to such as are of a sullen heart. Psal. 73. 1.* Their hearty acknowledgment thereof they express several ways: by enumerating his manifold mercies; *Saith David, Bless the Lord O my Soul, who forgiveth all thine iniquities, and healeth all thy diseases, who satisfieth thy mouth with good things. Psal. 103.* And instancing in the seasonableness of them; *Paul saith, God comforteth those that are cast down, 2 Cor. 7.* The blessed Virgin affirmeth, *He filled the hungry with good things, Luk. 1. 53.* And the Prophet saith that in him the fatherless find mercy. *Hos. 14. 3.* Deceitful men flatter such as are in prosperity, and the rich shall have many Friends, but the Lord is careful of the poor and afflicted. Gods people praise the duration of his kindness; saith the Psalmist, *The goodness of God endureth continually. Psal. 52. 1.* *Thou shalt guide me with thy counsel, and afterwards receive me to glory. Psal. 73. 24.* They confess God manifests himself best at last. Earthly comforts change, their taste, wine becomes vinegar: Sin and Satan-like gamesters begin with playing and pleasing, and end fighting and wounding, leaving a sting in the mind; but the Lord doth special good to us in their later end. *Deut. 8.* Therefore upon acquaintance and experience they become more confident of his goodness: *Such as know him, put their trust in him; and say it is better to trust in the Lord than to put confidence in Princes. Psal. 118.* Also they that have him like him well. *The Lord is the portion of mine inheritance, I have a goodly heritage, saith the*

the Prophet, *Psal. 116.* They are desirous to praise him for the sweetness they find in him. *Oh that men would praise the Lord for his goodness.* *Psal. 107.* Yet they praise him gladly. *And the believers did eat their meat with gladness, praising God.* *Acts 21.* They are glad when they go into the house of the Lord to give thanks unto his name. *Psal. 122.* They continue and abide with him willingly in a spiritual conversation and communion. When servants stay long in a family, they thereby evidence to the world that they have a good master. A sincere Soul, faithfully will sing to the Lord as long as I live, but will sing praise to my God while I have my being. *Psal. 104.* As for an old Disciple persevered in the serving of his Lord, and entertaining of his servants, when he knew they should be afflicted. *Agathas took Pauls girdle and bound his own hands and feet, and said, So shall the Jews bind the man that overthroweth this girdle: and when Paul answered, he was ready not only to be bound, but to die at Jerusalem for the name of the Lord Jesus, they took up their carriages, and went up to Jerusalem, and with them one Mnason an old disciple, with whom they should lodge, whatever came of it.* *Acts 21.* Paul, which aged suffered imprisonment for Jesus Christ, and in Prison converted souls: Saith he to Philemon, *I beseech thee being such a one as Paul the aged, and also a Prisoner of Jesus Christ: I beseech thee for my son Onesimus, whom I have begotten in my bonds.* *Says gray hairs in the way of righteousness are honorable to themselves, and make to the praise of their Lord also.* Friendship among men continues but a little while ere it growe sour, in the time of need it will be like waters that fail, that one may say to a false associate as *Abraham to Hushai, Is this thy kindness to thy friend?* But the Lord loveth to the end, and the elect are enabled by grace so to love him also.

When he was urged to renounce Christ, said he had served him fourscore years, and had found him a good Lord, and would not relinquish him. The wealth of the world and the pleasures of it cannot seduce good men from God. Abraham, Job, Moses and others were great in the world, yet upright before the Lord, and faithful in his house. Neither can sufferings deterre them from his service. He must needs be very good, if tribulations cannot make communion with him bitter to any. Holy ones whipt and imprisioned, praised him for whom they endured such usages. When many stripes had been laid upon them, and they thrust into the inner Prison, and their feet made fast in the stocks, at midnight they sang praises unto God, and the rest of the Prisoners heard them. Act. 16. The damp of the prison could not make the fruition of God nauseous to them, neither could the smarting on their fore backs disturb the peace of their sound minds. At another time the Apostles being beaten, and commanded that they should not speak in the name of Jesus, rejoiced that they were counted worthy to suffer shame for his sake, and ceased not to preach Christ. Act. 13. If peace with him be now so sweet though alloyed with the worlds spite, how inestimable will it be in the eternal state, when no bitter ingredient shall be mixed with it, when the wicked shall cease from troubling, but the Lord will not cease from comforting, then blessed are they whose God is the Lord. Such as took notice of Moses when some years, and learned in all the wisdom of the Egyptians, mature judgment refusing the preferments of Pharaoh's Court, and choosing to suffer affliction with the people of God, and esteeming the reproch of Christ greater riches than the treasures in Egypt, might well conclude that by faith he saw him that was invisible;

and that he knew the God of Israel would be a better Father than the King of Egypt. *Heb. 11.* Hence many waxed confident by Pauls bonds. *Phil. 1.*

Likewise by their farewell speeches at death good people are seen earnestly to recommend the ways of God to be followed by their dearest relations and neighbours, and to bleis his name that he called them to go before them therein. Many wicked ones at death reflect bitterly on their sinful courses and are sorry for them, but none then grieve for what sincere service they did to Christ. *Saul* was comfortless when he was told by the apparition he should depart out of the world the day following, he lay upon the ground and would take no food. *1 Sam. 28.* but when *David* was in danger to be stoned, he encouraged himself in the Lord his God. *1 Sam. 30.* And afterwards on his death-bed he charged his Son to be obedient to the Lord, *take the charge of the Lord, to walk in his ways, that he might prosper. 1 Kings 2.* When *Peter* was to put off his Tabernacle, he was importunate that Christians should obey the Gospel and have it in remembrance after his decease. *2 Pet. 1.*

Moreover many good men have declared they had especial comforts in God towards their latter end. In the *2^d to Tim. 4.* you have *Paul* triumphing at the end of his many conflicts and long labours, and enjoyning *Timothy* to do as he did. Saith he, *The time of my departure is at hand, I have fought a good fight, I have kept the faith, henceforth I have laid up for me a crown of righteousness, which the Lord shall give me: watch thou, do the work of an evangelist.* Some cried out in their last sickness, that God dealt familiarly with men, and in the wilderness of their mortal state, they tasted the grapes of the heavenly Canaan. When Gods Children go

from their labours are drawing neer to their Fathers eternal mansion, he goeth to meet them, as *Melchizedeck* did by *Abraham* returning from his conflicts, with the bread and wine of heavenly consolations, and a blessing.

When a Christian that walked uprightly is departing, and considers the course of life he led, his rejoicing is the testimony of his Conscience, that in godly sincerity by the grace of God, he hath had his conversation in the world. 2 Cor. 1. And when he looks towards eternity he hath a desire to depart and to be with Christ. Phil. 1. then the faithful bride not the false adulterers saith, Come Lord Jesus, Rev. 22. A stone falling moves the faster when it comes nigh the earth, that being its natural place, and the element being attractive of it: and so the Saints desires are more vigorously drawn towards God, the nearer they are to the full fruition of him, and of rest in him.

This testimony of Gods Children concerning the goodness of their Lord is convincing; for if they can instance in his many seasonable lasting mercies conferred on them, and rejoyce in having communion with him, especially in tribulations for his sake, and will not forsake his service for any allurement or affrightment, neither for *Nebuchadnezars* millick nor fiery furnace, but continue with their heavenly Father upon long acquaintance and experience, even to wary old age, and at their death be more desirous of the full fruition of him than ever they were, and enjoin their posterity to fear him, when they are in most seriousness and charity as dying men, it must needs be that they know him to be the chiefest good.

Holy men are not the only witnesses of the Lords goodness to them, but even wicked ones by their

convictions have been forced to acknowledge the same also. Bad Angels know it, and upon some occasions have confessed it, though with an ill design. *Satan said to the Lord, Dost Job fear God for nought, hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.* Job 1. 9, 10. The accuser enviously acknowledgeth Gods protection and blessing upon Job. The Spirit of Python confessed Christs way to be Salvation. *A damsel possessed with a spirit of divination followed Paul and his company, saying, These men are the Servants of the most high God, which shew unto us the way of Salvation.* Act. 16. Here the Father of lies seeks to disgrace the truth by his affirming of it. Bad men by word and deed have acknowledged this truth also. *Balaam the wizard* when hired to do Israel a mischief by enchantment and cursing, finding his art too weak to blast that people, wisheth himself in Israels case, because God was theirs. *Saith he, Let my last end be like his: God is not a man that he should lie, he hath blessed and I cannot reverse it. God brought them out of Egypt, surely there is no enchantment against Jacob.* Num. 23. *Bloudy Cain* repined to be driven from Gods presence, and said, *his punishment was greater than he could bear.* Gen. 4. *Judas* was horribly vexed in his own mind for selling Christs favour, and could not endure himself for it, nor the money gained by apostacy: *he cast down the pieces of silver in the temple, and hanged himself.* Mat. 27. *Spirits* and many other apostates from God, felt the like anguish in their minds, and manifested it to others. When an generation had fanned away Gods Ark, the place of his presence, *all the house of Israel* (that had any ill men in it) lamented after the Lord. *I Sam.*

know a professing person fallen into a sinful course of life, and spiritual desertion, who would importune his neer relations to be careful of pleasing God, as being the best condition: and though he by his sins had lost his service and presence, yet he remembered that it was well with him, when he did walk in his fear. And that caused him and many other wanderers to repent, and to say with the whorish Church, *I will go and return to my first husband, for then it was better with me than now.* Hos. 2.

In our days many prophane parents will advise their Children to fear God, as being best for them: and generally the most wicked on their death-bed bewail their neglect thereof: *They mourn at the last when the flesh and the body are consumed, and say, How have we hated Instruction!* Prov. 5. The Poor Heathen Indians about New-England have said, the God of the English was a good God, and that theirs was harsh. The testimony of an enemy is not repudiable in such a case as this, and hath in it no suspicion of flattery or forgery; when he acknowledgeth good in one he loveth not, nor submitterh himself to receive saving benefit from him. So that a true Christian may say concerning Idolaters, *Their rock is not as our rock, even our enemies themselves being judges.* Deut. 32.

Moreover, the Creators bounty being diffusive to those that persist in a sinful state, cannot be defective to the obedient. He causeth the Sun, Moon and Stars to rise on the evil, and to serve all nations, though idolatrous. Mar. 5. Deut. 4. A Splendid canopy is spread over great numbers of wicked heads, and sweet light is afforded to envious and evil eyes; wholesome air is provided to refresh many a malicious heart; green meadows and flowers are put under those feet that run to evil, and are

swift to shed blood; sweet is the liquor that is poured down those throats that belch out filthy words and cursed oaths; delicate dainties are abundantly afforded to luxurious ones; he gave the corn and wine, and multiplied the silver, which idolatrous ones prepared for *Baal*; of the corn they made offerings, and of the silver they made images for the Idol. *Hos. 2.* The nurses of pride and wantonness have pleasant odours, fine garments, and amiable features; great endowments of mind are conferred on such as use them for wicked devices, for the over-reaching of others, and baffling of divine truths; they have sharp wits that use them as keen weapons against their benefactor; they are subtil as foxes that are hurtful as wolves. Then if the Father of all things be so bountiful to the bad, he is more beneficent to his blessed ones. Certainly his children fare better in Paradise, than his dogs do in the wilderness. He is the reliever and Saviour of all men, especially of those that believe. If the quarters be so good which he giveth his enemies in this world, while they grieve his Spirit, and condemn his laws, and he patiently treateth with them, the accomodations must be better which he giveth his faithful Souldiers that undergo every danger for his sake. What good he doth to evil men is much, but what good he doth to those that be good is more. *Psal. 125.* *Esau* that had the gleanings of a prophetick blessing, said, *עוֹלָם לְעוֹלָם* much is to me, but *Jacob* that had the first fruits of it said, *עוֹלָם לְעוֹלָם* all is to me, *Gen. 33. 8. 11.*

God is very good to his people in the life to come also. *Godliness hath promises of the life that now is, and of that which is to come. 1 Tim. 4.* A thankful Christian when he meditates of his future condition,

on, may say as David, *What is my house that thou hast brought me hitherto? and this was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy servants condision for a great while to come.* 2 Sam. 7. Though death be a grim Porter, yet it openeth a gate of admission for God's Servants to enter into the joy of their Lord. *Lazarus* when he died was carried by Angels to be comforted with *Abraham*. Luke 16. *To depart and be with Christ is far better for a Christian than to abide in the flesh.* Philip. 1. Which appeareth by considering the perfect holiness God gives his servants there, which fits them for perfect happiness. Here sin doth much intercept and hinder the influence of divine goodness, iniquities separate between men and their God. *Isa.* 59. The remainder of mortified corruption in this frail life molesteth the spiritual mind, causing evil to be present, when he would do and receive good. *Rom.* 7. In the other world *the spirits of just men are made perfect.* Heb. 12. They wholly love God and praise him. Their perfect love is void of that fear which is the effect of sin, and accompanied with torment. *1 Joh.* 4. They please God in Christ, and in him he is well pleased with them, and delights in his lively image repaired and shining in them. *The righteous Lord loveth righteousness.* Psal. 11. *He loveth those that follow after righteousness,* especially such as have obtained it: *The prayer of the upright is his delight,* much more the praise of the perfect. *Prov.* 15.

And there no outward molestation, nor sense of pain, nor sorrowful thought shall attempt to diminish the comforts of God's servants. No thief can break through to their heavenly treasure, nor any force invade it; their heart and treasure together are for ever safe out of the reach of all enemies. *There is a great gulph fixed between Abraham's*
 compa-

company and the hellish party, that no evil ones can pass to them. *Luke 16.* All dogs and murderers are kept out of the new *Jerusalem*. *Rev. 22.* There none hear the voice of the oppressour. *Job 3.* There are no *Sodomites* to vex *Lot*, nor thorns to prick the lillies. In glory God gives his people inward soundness and good tempers, to enable them to enjoy their happiness. As they have God to be their light, in whom is no darkness, so tears shall be clean wiped away from their eyes, that they may behold him without weakness. *Rev. 21.* In this world corporeal pains hinder natural delights; aking bones rest not on soft beds, sore eyes cannot pleasantly behold the shining Sun. When *Gebazi* had a sore body, his fine garments could little comfort him. But in the upper *Zion* none of its *Inhabitants* shall say, *I am sick*; the people that dwell therein be forgiven their iniquity. *Isa. 33.* they shall hunger no more. *Rev. 7.* At the Resurrection the perfections of a spiritual body shall be added to the glorified soul. The mortal shall put on immortality. Christ shall change the vile bodies of his servants, that they may be fashioned like unto his glorious body. *Phil. 1.* When Christ in the days of his humiliation put on some of his robes to meet his Fathers Embassadors, and was transfigured on the mount to discourse with them, his body was splendid; but after his ascension when he appeared to *Saul*, the light attending him was above the brightness of the Sun, when he said, *Why persecuest thou me?* *Acts 26.* The saints shall be like him. He promised the righteous should shine forth as the Sun in the kingdom of their father. *Mat. 13.*

Here on earth men may dwell in fair houses when they have troubled and dark minds, and their inward vexations being nearer to them than their outward comforts, in the midst of their suffering they

in straits. Job 20. Haman's malicious humour against Mordecai made him find no relish in all his Court-preferments: But in Heaven holy minds delight in their holy enjoyments, their Spirits are obnoxious to no distempered passions, there being neither sorrow nor pain. Rev. 21. Jacob will no more weep for joy on Joseph's neck.

The goodness of the heavenly state is manifested further, in that all that have had a taste of it either by fruition or spiritual operation, desired it more than the world: A glimpse of it at the transfiguration of Christ (when his countenance was altered, and his raiment glistening, and Moses and Elias talked with him, appearing in glory) made Peter say, Master, it is good for us to be here: let us build three tabernacles, one for thee, and one for Moses, and one for Elias. Luk. 9. He was willing to lie on a hill with that celestial company, than in a City with others. When Paul by an extraordinary dispensation had been once caught up to the third heaven, and there heard unspeakable words, (2 Cor. 12.) he had all his life time after a vehement desire to get thither for good and all; and while he was there his thoughts were so taken up, that he minded not his body, whether he was there in the body, or out of the body he could not tell; but ever after he was willing rather to be absent from the body, and to be present with the Lord. 2 Cor. 5. Our blessed Saviour before his suffering was desirous of the glory he had with his Father from eternity; lifting up his eyes to Heaven, he said, Father, the hour is come, (he would not endure a longer delay than needed) I have finished the work which thou gavest me to do, glorify thou me with thine own self, with the glory which I had with thee before the world was, Joh. 17. And after his death and resurrection, when he had been lately in Paradise in his humane nature, according

according to his saying to the Convert on the Cross, (that he should be with him in Paradise the day of his passion, *Luke 23.*) though he had *all power given him in heaven and earth*, and might have been the universal Emperour of all the world, and might have had all the Princes thereof to be his servitors, and might have enjoyed all the pomp and sweetness on Earth, had those things been suitable to his glorified nature; yet he stayed but a little while on earth, no longer than *forty dayes* to instruct his disciples, then he ascended to his Father's right hand, far above all principalities and powers. When he first appeared to *Mary* after his rising from death, he bids her in effect say to the brethren, that they should not expect him to dwell on earth, as he had done some years before: Saith he, *I ascend unto my father, and your father, and to my God and your God.* *Joh. 20.* When faithful *Moses* and zealous *Elias* had leave to come down from Heaven to Earth, to give our Saviour a visit, and to commune with him about the great work of our Redemption, they made but a short stay, but were soon gone again, and returned to their heavenly mansions, and would not accept of *Peter's* tabernacles. *While he spake a cloud came and overshadowed them, and after the hearing of a short but blessed sentence in the cloud, Jesus was found alone.* *Luk. 9.* The holy Angels that be sent down hither on occasions to minister to the elect, do swiftly return to the glorious presence of their blessed Lord: when they came to tell the shepherds the welcome news of Christ's birth, they sang an hymn, and soon were *gone away into heaven.* *Luk. 2.* The Angels that look after God's little ones, *always behold the face of the blessed Father which is in heaven;* *Mat. 18.* The Angel that brought *Peter* out of Pri-

son so wonderfully, when he had brought him through the streets of the City, forthwith departed from him. Acts 12. Verily all sanctified Christians desire communion with God in his Ordinances while here, and glorious fruition of him hereafter. They groane earnestly, desiring to be clothed upon with their house which is from heaven; 2 Cor. 5. The influence of the Sun of Righteousness by his good Spirit draweth up their meditations and desires to God. It was that made the primitive Christians so freely to embrace Martyrdom in great numbers.

And no wonder the heavenly goodness is so desired by all that know it, being it is declared to be exceeding joyful, and that joy to be general, all the inhabitants of Heaven being glad together. God is well pleased with his own blessed work in bringing his children to glory, and thereby fulfills the good pleasure of his goodness. 2 Thes. 1. He will rejoyce in the new Jerusalem, and joy in his people. Isa. 65. Therefore Heaven is called the joy of the Lord, whereinto his faithful servants enter. Math. 25. In his presence is fulness of joy. Psal. 16. Christ shall then see of the travail of his soul, and be fully satisfied. In the time of his humiliation here, though he was a man of sorrows and often weeping, yet then the prospect and mentioning of his disciples names being written in heaven, made him rejoyce in spirit: (Luk. 10.) much more will he be glad to see all their persons there. And the Lords joy in glorifying his people, is held forth to be very hearty and in good earnest; therefore it is expressed to our understandings by similitudes taken from the kindnesses exhibited by nearest and dearest relations. When Saints depart, they ascend to their Father. The natural Father's gladness for receiving his penitent Prodigal Son was notable; (Luk. 15.)

but

But the heavenly Father's joy in receiving his dear Children, that endured tribulations for his sake, will be unpeakeable. *He will comfort them as one whom his mother comforteth.* Isa. 66. And as the Bridegroom rejoiceth over the Bride, so shall he rejoice over them. Isa. 62. The blessed Angels rejoice at the perfection of Saints, as much, if not more than at the conversion of sinners, conversion being in order to perfection. Being there is joy in the presence of the Angels of God over one sinner that repenteth, there will be more over many believers that are glorified. They bear a part in praising God for the redemption of his elect: *John beheld, and heard the voice of many Angels round about the throne, saying, worthy is the lamb that was slain to receive power and honour.* Rev. 5. The Saints themselves be full of joy. In Heaven they reap in joy what they sowed in tears, while on the earth. *Psal. 126.* They finding the benefit of all their sufferings and labours, and receiving crowns of glory, and being more than conquerors over all distresses and oppositions, cannot choose but triumph. They joy before the Lord according to the joy in harvest, and as men rejoice when they divide the spoyle. Isa. 9. They may well be exceeding glad, for great is their reward in heaven, actually enjoyed. *Mat. 5.* Such as partake of Christs sufferings on earth, when his glory shall be revealed, they shall be glad with exceeding joy. *1 Pet. 4.* And their comforts above immediately succeeding their afflictions here below, become the more acceptable to them, the sweet being more grateful after the bitter, and rest after labours, fulness after wants, and honours after reproches. In *John's* Vision, they that came out of great tribulations, and washed their robes, and made them white in the blood of the lamb, cried with a loud voice, say-

Salvation to our God which sitteth upon the throne,
and into the Lamb. Rev. 7. They are blessed who
have and afterwards are comforted. Math. 5. And
their comforts are exceeding great in the en-
joyment of Gods presence, the chiefest good, so
they are exceeding lasting. In this world joy and
sorrow, like day and night, take their vicissitude,
and succeed by turns; Some are turned to howlings,
and those clothed in scarlet embrace dung-hills. But
in Heaven joy cannot end, nor sorrow begin; as in
Gods presence they have fulness of joy, for his right hand
they have pleasures for evermore. Gods goodness to
them can never be exhausted, nor their happiness
lessened. Now reader, seeing all the inhabitants
of Heaven be joyful together, and that for ever,
thou must well say to thy God, O how great is thy
mercy which thou hast laid up for those that fear thee.
Mat. 5. And be earnest to get a wedding gar-
ment, to fit thee for that desirable society.
But here beware of Unbelief; think not that
natural enjoyments here or hereafter to be airy
fancies. Consider that men in their natural con-
ditions have mental delights and sorrows, as well
as corporeal pleasures and pains. The natural
mind is much delighted with contemplation, and
with reading histories of nature and providence,
and understanding of Sciences. Archimedes is said
to be so much taken with his Mathematical Stu-
dies, that he minded not the Siege laid against the
town where he lived, but wished the Souldiers that
broke into his chamber to kill him, they would not
disturb the circles he was then busie a drawing.
Alphonso is delighted in his Study more than in his
Throne. Some others have commended Philoso-
phy, as yielding the best kind of pleasure: and
surely spiritual knowledge of God and his heaven-
ly

ly works is more pleasant to the holy soul, than the meditation of other less matters can be to the natural. Such as have felt remorse of conscience for sin, how hard it is to bear a wounded spirit, and after enjoy the sweetness of inward peace, and of reconciliation with God by faith in Christ, can be sure of the reality of heavenly enjoyments.

Neither let the weakness of the understanding about eternal objects discourage any, *We know here but in part*: Many of God's wayes in this present world under our hands, and before our eyes, are past our finding out; the standing of the earth in the air without any props to bear it up, the nature of the firmament and luminaries, the ebbing and flowing of the Sea, sympathies and antipathies, and many other natural wonders puzzle humane intellects. We are sure the world is, and we know something of it, though we understand not the natures of every thing in it: So we may be as sure that Heaven is, and understand something thereof, though most of the enjoyments therein transcend the conceptions of our hearts. The Infinite God is able to produce more than our minds can comprehend, and it is well for us he is so, to supply all our wants, and to make all good to abound to us for ever.

FINIS.

The rest of *Gildas Minimus* is not yet printed.
Hebraismorum Cambro-Britannicorum Specimen, and other *British* Books are to be had with the Publisher hereof.

*To the Honour'd Persons in City or Countrey,
that lately were Trustees for charitable works
in Wales.*

Worthy Patriots,

Observing your Charity in promoting the natural and spiritual good of many, and having been subservient thereto in revising the last Impressions of the *British Bible*, Practice of Piety, Plain Mans path-way to Heaven, and other good Books, I thought it meet on this occasion to make a thankful commemoration thereof, that others may be excited to adorn their Christian Profession by your examples, and all convinced, that the Gospel, the light of the Sun of Righteousness, warmeth mens hearts to bring forth fruit. If the gratitude of some hath not been answerable to your benefits, your minds will be content, when you recognise that your Saviour had due acknowledgment but from one of ten he helped, notwithstanding he persevered to do all things well. Duties of mercy being attended with inward comforts, cannot be grievous here, nor miss of recompence hereafter. God loveth and maketh a cheerful giver, and in glory gratifieth the small offices of his servants with rewards proceeding from his unsearchable riches: that his dispensation be such towards you, is the Prayer of

Lond. April

1. 1686.

Your obliged
Servant,

The Translator.

To

*To my Kinred and Acquaintance in the Countie
of Salop and Denbigh, and elsewhere.*

Beloved,

HAVING been long absent from you, I salute you in this manner, and present you with this book, as the best Token that suits my condition to send, and yours to receive, for ought I know. Take not your estimate of it meerly from the smallness of its bulk, nor of me from the greatness of my affliction; little orient things may be valuable, and good mettall thrown into a furnace. Another day you will not be sorry for rightly perusing it, nor glad of denying me: Then you will know that in my remoteness I offered a bottle of tears to God in your behalf, and to you some store of edifying truths in his. I wish you and all others in *Wales* as are for reading in the *British* Idiom, may be supplied with the Bible and profitable treatises, and praise God for moving some to be lately instrumental for the multiplying of them: and if the Shops can now afford no more of them, it were well all would concur to the charge of their reprinting; why should any lack food while their hands are sufficient for them? In the manifold uncertainties of humane affairs mental endowments being most retainable, should be sought with most diligence: a wise Ancient had love for Philosophy as being best to escape with in a time of Shipwrack. Therefore that you be filled with the saving knowledge of Christ, and the sure mercies that accompany therewith, is the desire of

Tours, C. E.

A N

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*Barddoniaeth i Hanes y Ffydd a'r Prif-
lyfr Newydd, a llyfrau eraill a brein-
wyd yn ddaweddar.*

Philosopher per, a phura
Stronomer, ir ser n' elstron,
Llwyr chwilia'r lber, a chwala
Ddirgelion dyfnion, defnydd da.

Gwel helynt fu gynt i gantawdd,
Da canfod cynfyd amserawdd,
Rhydd *Hanes o'r Ffydd* henawdd
I Gymru gu heddy yn hawdd.

Cyfieithodd, gweithiodd, nid effaith
Llwfr troi llyfre ir Fritaniaith,
Gad ddawn fydd ged iawn i'n iaith,
Gynneddfus ddyfc gynnydd-faith.

Dos rhagod ir nod, Edwards, nad
Etto ddim attal dy fwriad,
Arwydd gyr oth rwydd gariad
Len glew y leni i'n gwlad.

Rhyw air llawn, tra cawn, rhydd os llon.
Y grasol gressio'n barodlon,
Jesu glwys am y glywlon
Ath lwydd fry yngwydd ei fron.

Jechyd, hir fywyd it y fo,
Duw a fedd bob hedd ath gatwo,
Bendith hyd nef, hoyw dref, fro
Gain, lann lawen, ath ganlyno.

ARALL

ARALL.



DUwiol wr weddol ei waith,
Hydda ni naedda'i ffeiniaeth,
Ys gwladwr, awdwr odiaeth,
Gedi rodd i gadw'r iaith.

I gamrau Cymro ceir llyw rhwydd,
Goleu er gwilio rhag allwydd,
A bod grefddrymod grefydd,
Hynaws ffordd, fef *Hanes y Ffydd*.

Ffordd ith ddwyn, cynllwyn yn glau,
Ir cynfyd i ganfod helyntiau,
Pur yw y rhodd, mae'n parhau
Yn hynod byth yr hen bethau.

Dioddefaint Mawrfraint (mwy, fry rhad)
Y seinctiau, au sanctaidd arweddiad,
Mae yma eu geiriau o gariad
With fynd a chan drwy'r tan ir Tad.

Siempl dda, loywdda lwys,
Ffordd ddiogel a' th ddwg i baradwys
Yn ddigamwedd, gwna'n gymwys,
Hi ath ddwg i fro'r nef ar frys.

Diddanwch per, a chler ir cla,
Gwir gyssur a gweinydd ir gwanna,
Llwyn o ddysc yn llawn o dda,
Llafur ammod yw'r llyfr yma.

GILDAS MINIMUS.

HIS second Assertion is this: *That to take mens health or lives away by poisons, is very abominable in Gods sight.* This will appear by considering that it is a part of that mischief which Satan the old Serpent taught Sorcerers and Witches to do. For they effected not their murderous malice by uttering charms onely, but also by the use of venemous drugs, which the devil taught them: therefore those sorceresses *Circe* and *Medea* became famous for their Potions. And commonly in the *Greek Bible* Witches are termed Drugsters. And if the poisoners of our age be in any particulars represented by those Locusts in the book of the *Revelation* (chap. 9.) that had *lions teeth* for their bloudiness, and *mens faces* for their deceitfulness, and *womens hair* for lasciviousness, and *tails like scorpions with stings* in them to drop poison, they may there find out their original, that *they arose out of the bottomless pit.* The same hellish enemy that *sowerb tares among wheat*, to spoil Gods husbandry, minglenth poison with his provisions to marr his nursery, and all while such as should watch are fast asleep. *Math. 13.* And though this wicked art that was first diabolical is now become carnal, yet it is reckoned among such works of the flesh as are very abominable. The Apostle saith (*Gal. 5.*) that the *works of the flesh are manifest, adultery, idollary, witchcraft.* The last word *μαγικα* might

A

be

be translated Drugstery as well as Witchcraft ; and it is placed there with a catalogue of bad things. Therefore the Lord commanded *Israel*, that a *witch should not be found among them*: The Septuagint render it *asquans* a poisoner, because such were an *abomination to him*. Deut. 18.

Here we may take notice how Satan hath instructed men of later times, especially rejected Jews and corrupt Christians, to exceed former Ages in the skill of this mystery of Iniquity. For whereas ancient Idolaters used such venom as they found in weeds or cursed Vermin, and afterwards in metal, now a days wicked ones have found a mine of poison in the bodies of their associates, and most easily effect their malice by the use of it. If a woman be maligned either for zeal or shrewdness a hot wooer obtaineth her consent, and when she yieldeth to his counterfeit love, she findeth his embraces to be like those of *Molech*, burning and deadly, and shall be able to witness the Scripture prophesie above mentioned to be verified, that such as have the faces of men and the hair of women have scorpion tails to infuse burning poison into the bowels. But if a man be envied and will not be debauched, then those rotten wretches make their *throat an open Sepulchre*, and force the stream of their putrefaction into his mouth, that by the *poison of asps from under their lips*, and by wrapping their cloaths about his Victuals and in his bed and such other ways, they may infect him. Thus this *Generation of humane vipers*, in hurtfulness surpass those that creep into Caverns, by their emission of poison at both ends. We may easily discern this invention to be of the devil,
because

because God appointed lepers and infectious sick ones to keep apart *without the camp and Congregation.* (Numb. 5.) And they that bring them or their Garments in to infect the whole, *walk contrary to God, and surely God will be contrary to them.* The raging Heathens afflicted the good Christians of old with the damp of Mines and Prisons: I never read that they sought to kill them with the damp of a Pox-house or a Pest-house. So that the hellish master hath much improved his black art, and put an instinct thereof into his later Scholars. So that poisoners are the pioneers of *Apollyons* army, appointed to lay and manage the under-ground hidden train for the destroying of such as are not conveniently reducible by open battery.

And as the original of the Practice of poisoning is bad, so the exercising of it is cursed, and threatened by the Lord in his Holy Prophets. *They gave me gall in my meat, and in my thirst they gave me vinegar to drink.* (Psal. 69. 21.) The word here translated Gall, is elsewhere translated Venom or poisonous herb, as in *Deut.* 29. 18. and 32. 33. Here is mentioned an unwholesome treat for a Prophet by the malice of evil men, but a heavy curse followeth; *Let their Table become a snare before them, let their eyes be darkened that they see not: pour out thine indignation upon them: let their habitation be desolate.* (v. 22. 23.) We read in History that when the *Western Kingdoms* sent armies to fight against the *Turks*, the envious *Greeks* (though fellow Christians yet depraved) mingled lime with the meal they sold them, thereby to poison them. But e're long God sent most deplorable destruction upon those treacherous dealers, by the cruel hands

of the barbarous *Turks*. They that secretly gave their brethren poison to eat, had of their enemies blood to drink, and that openly. In *Malachi* the Lord threatneth to be a *swift witness against the forcerers*, the Greek is *μαρτυρος*, poisoners. If no man now bear witness against such, in his time the Lord will: yea the Lords wrath against poisoners will continue for ever, and cut them off from inheriting his Kingdom. (*Gal. 5. 21.*) And it is written in the *Revelation* (chap. 21. 8.) that *forcerers or poisoners shall have their part in the lake that burneth with fire and brimstone*. As poison makes those inferiour Creatures that have it odious to man, so it makes those men that use it for hurt odious to God, and he will crush them more angrily than we deal with *Toads and Serpents*.

How careful the Holy Christians of the primitive times were to shun this and all other base things, appeareth in the *New Testament*, which sheweth how active and zealous they were to benefit the Souls and Bodies of others, healing the sick and raising the dead in many places, but no where killing the living or making the healthy sick. And if any forcerer as *Elymas*, or proud persecutor as *Herod*, or liars as *Ananias and Sapphira*, were stricken blind or dead, that was by the immediate hand of God or his Angels, but the good men used no hurtful powder or outward violence in the case. And *Tertullian* saith in his *Apology*, that no Trade had reason to complain they got nothing by the Christians, but the bawds, poisoners, soothsayers, and the like: His words are these. *Plane confitebor qui conqueruntur, nam si forte vere de sterilitate Christianorum conqueri possint,*
primi

primi erunt lenones, perductores, aquarioli, cum sicarij, venenarij, magi; item arioli, aruspices, mathematici. His infructuosos esse magnus fructus est. I will plainly confess who do complain. For if any can truly complain that they get nothing by the Christians, the first are bawds and pimps, then privy murderers, poisoners, magicians, also wizards, soothsayers, astrologers. Not to be beneficial to these is a great benefit. Neither did the first Christians only abhor poisoning, but later ages also have made strict laws to punish it, and particularly in this land.

But here some deluded fancies may be ready to ask whether unmarried ones that have conceived illegitimately, or poor women that cannot maintain their Children though they be married, may not use poison to expel their burdens, so to prevent their bringing forth?

To this I answer, that none may so do. For it is an opposing of Gods ordinary operation for continuing of mankind upon Earth. And it is against the law of nature, for none hate their own flesh but nourish and cherish it. (Ephes. 5.) Likewise it is a hasty murder, destroying a living child, or what by natural course would be so in few months. To prevent Life is an overhasty depriving of it. The bad intention is against a living body, that it may never be seen, and that makes the guilt heavy. Such swine as dig up Wheat sowed in the ground but a few weeks, will trespass almost as much as thieves that should cut it down and steal it when it were fully ripe. The Christians of old declared their abhorrence of such forced miscarryings. Tertullian in the apology forecited saith, *Nobis homicidio semel interdicto, etiam conceptum utero dum adhuc sanguis*

*guis in hominem delibatur, dissolvere non licet. Homi-
cidij festinatio est prohibere nasci. Murder being once
forbidden, it is not lawful for us to dissolve that which
is conceived in the womb while the blood becomes a child.
To hinder birth is an hasty murder.* Therefore it is
better to bear the humbling shame of one sin disco-
vered, than to lie under the damning guilt of two
concealed: and a poor woman will have a more
cheerful heart in begging for the child she nurseth,
than she can have in concealing that she murdereth.

In the next place some may query, whether su-
perious may not by poison cut off such as they
think not convenient to expose to publick trial or
Execution?

I answer *No.* For God hath put a Sword into
Magistrates hands, and not a Gally-pot. They
may chastise with Rods, but not with venomous
Scorpions; therein *Rehoboam* erred to his loss. It
seldom falls out but Magistrates may punish any
Malefactor: but if somewhere it should be at any
time otherwise, no man may do what is base, be-
cause he cannot effect what is honourable. *David*
had not deferred the Execution of bloody *Joab* till
the time of *Solomon*, if he had thought fit to take
him away secretly by mixed potions in his own
days.

But may not enemies cut off one another by poi-
sons? I answer *No.* Christians must pray for
them that trouble them. But in case of open and
just war, God hath given rules how to manage it,
but the using of poison is none of them. *Jehoi-
adab* and *David* had many enemies to subdue, yet al-
ways dealt with them by wise valour, and never by
witchcraft. Consuming of enemies by using of
Pills

Pills instead of Bullets, and bottles instead of Bows, and Cooks or Butlers instead of Warriours, was never of Gods appointment, nor the device of any heroick men. The Poets observed that bad women were most addicted to kill by poison when the Iron age came in: they being cruel and bloody, yet weak and cowardly, closed with Satan to effect their mischiefs in this hidden and sneaking way. *Ovid* saith, *Lurida terribiles miscent aconita rosera.* The grim Stepmothers infused the hurtful herbs for their hated nurseries. And he brings in *Medea* threatening her enemies with Knife, Fire and Poison.

*Dum ferrum flammæque aderunt succusque veneni,
Hostis Medea nullus inultus erit.*

The ancient Romans, that were great Warriours and conquerors, improved their natural Knowledge and generosity so far as to detest the subduing of enemies by venom or treachery, and upon several occasions made demonstrations of their nobleness in that point. *Tully* saith in his Offices, *Cum a Pyrrho perfuga senatui est pollicitus, se venenum regi daturum, & eum necaturum; Senatus & C. Fabricius perfugam Pyrrho dedit.* Ita nè hostis quidem & potentis & bellum ultero inferentis, cum scelere interitum approbavit. When a runnegade from Pyrrhus promised to the Senate that he would kill the King with poison which he would give him, the Senate and *C. Fabricius* delivered the runnegade to Pyrrhus. So that the Senate did not approve of the destruction of an enemy by wicked means, though he were potent and did wilfully wage war. And *L. Florus* writes thus: *Marcus Aquilius Asiatici belli reliquias confecit, mixtis, mfas, veneno fontibus ad deditionem quarundam urbi-*

um; quæ res ut maturam ita infamem fecit victoriam: Quippe cum contra fas Deum, moresque majorum, medicaminibus impuris in id tempus sacrosancta Romana arma violasset. M. Aquilius finished the remains of the war of Asia, the poisoning of Fountains, O wicked act, compelled several Cities to surrender, which thing made the victory alike infamous as speedy: because that contrary to the law of the gods, and the customs of our Ancestors, with filthy drugs he had defiled the Roman arms, which had been sacred to that time. And Seneca affirmeth, *Populus Romanus veneno vinci hostem noluit, proditiōe noluit.* The Roman people would have no enemy overcome with venome or treachery.

Therefore Livy reports in Decad. 4. lib. 9. how Annibal the famous Carthaginian General upbraided the corruption of the Romans in that age for pre-
 vailing with Prusias the King of Bithynia to betray him, and to force him to end his life with poison. Saith he, *Mores quidem P. R. quantum mutaverit vel hic dies argumento erit. Horum patres Pyrrho regi hosti armato exercitum in Italia habenti, ut a veneno caveret, prädixerunt: hi legatum consularem, qui auctor esset Prusia per scelus occidendi hospitis, miserunt.* This day sheweth how much the Roman people have changed their manners. Their ancestors sent notice to King Pyrrhus that he might beware of poison, though he was an armed enemy and had forces in Italy, but these have sent a Consular Embassadour to cause Prusias to destroy a guest through wickedness: Though the Romans did not destroy him, but he poisoned himself, lest he should be delivered up to them. And the same historian sheweth how active the Roman Magistrates were to discover and punish poisoners among their own people. He saith of Q. Nevius,

Quem

Quem quatuor non minus menses quaestiones veneficij tenuerunt. Si Valerius credere libet, ad duo hominum millia damnavit. That the examination of the poisoning practice held him no less than four months: and if we believe Valerius, he condemned two thousand men for it. After that in the tenth book of the same Decad, he writes, *A C. Manio Pratore, cui provincia Sardinia cum evenisset, additum erat, ut quæreretur de veneficijs, litera allata, se jam tria millia hominum damnasse.* From C. Mænius the Pretor, (to whom when the Government of Sardinia was committed, it was added that he should make enquiry concerning poisonings) letters were brought signifying he had condemned three thousand men.

And though of late years the wicked practice of poisoning hath grievously pestered France, yet several hundred years ago it was there most industriously detected and severely punished, as Münster in his *Cosmography* writeth. *Anno Christi 1322. capiebantur in Gallia multi leprosi ad supplicia. Incitati enim a discedentibus Judeis, conspirationem inter se fecerunt, consiliumque iniecerunt, ut omnes fomes per Galliam intoxicarent, unde homines vel morerentur vel leprâ inficerentur. Paraverunt confectionem quandam ex sanguine & humanâ urinâ, quibus immiscebant venenatas quasdam herbas, totumque includebant panno, & applicantes lapidem demittebant in fontes. Quo comperto rex fecit concremari omnes leprosos in provincia Narbonensi, qui rei deprehendebantur. Simile exemplum statuit per totum regnum Gallia, de omnibus Judeis & leprosis, qui in hoc facinore rei inveniiebantur.* About the year of Christ 1322. many lepers were drawn to punishments in France. For they being incited by the Jews that were departing thence, made a conspiracy
and

and held a consultation how to poison all the Fountains in France, that thereby men might either die or be infected with the leprosie. They made a confection of humane blood and urine, wherewith they mingled certain venomous herbs, and wrapping them altogether in a cloth, and tying a stone thereto, they let them down into the bottom of wells. Which being found out, the King caused all the lepers that were found guilty in the whole province of Narbone to be burnt. And he appointed the like to be done through all the Kingdom of France, to all Jews and Lepers which were found guilty of this wickedness.

O that our Land also suppress all base tricks that the fruit of Righteousness may be Peace.

The third assertion to be considered is, That in a settled Nation every private killing of men, women or children, if generally connived at, becomes publick murder, and makes a land guilty of blood: This appeareth by the hainousness of blood-shedding. The Lord hath strictly enjoined that every author thereof be punished, Gen. 9. 6. *Who so sheddeth mans blood by man shall his blood be shed: for in the image of God made he man.* Here we see that it matters not whether the slain party were rich or poor in the World, since that he was created after Gods image: neither doth any external difference exempt the manslayer whoever he be. Likewise we may here observe, that God is not willing to defer the punishment of murderers till the day of the general Judgment, but it must be inflicted by men here. Therefore the Countrey where this evil is committed must make diligent search for the author thereof, and bring him to due punishment.

A very strict charge there is in *Numb. 35.* and often repeated, *that the murderer shall surely be put to death.* And the *Israelites* were congregated to denounce solemn curses against such as should *smite a neighbour secretly, or take a reward to slay an innocent person.* *Deut. 27. 24.* And what they declared by Words they were to perform in deeds, by hanging them on a Tree, as often as occasion required. When the Adulterers of *Gibeah* had forced the *Levites* Concubine till she died, the tribes of *Israel* sent men through all the Tribe of *Benjamin*, saying, *What wickedness is this that is done among you? Now therefore deliver us the men, the Children of Be-lial, which are in Gibeah, that we may put them to death, and put away evil from Israel.* *Judg. 20. 5. 12.*

And if a murderer be favoured by his Countrey and permitted to escape punishment, then the blood shed shall not onely lie upon him, but upon his Countrey also. God commanded *Israel* to take no satisfaction for the life of a murderer, lest they should thereby pollute the land they dwelt in; for blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. *Numb. 35.* When the tribe of *Benjamin* protected the whoredom and murder of the men of *Gibeah*, they brought horrid destruction upon themselves, thousands of them bowed to the slaughter, and their Cities were burnt and desolated. *Judg. 20.* The *Egyptians* killing the male Children of the *Israelites* in private as soon as born, in a short time brought very heavy wrath upon themselves and the whole land; the death of all the first born, the destruction of the King and his whole Army in the *Red Sea*, and many Plagues up-

on the Countrey. After the men of *Shechem* had indulged *Abimelech* in the slaughter of his brethren, God sent an evil spirit between them, and the men of *Shechem* dealt treacherously with *Abimelech*, that the cruelty done to the threescore and ten Sons of *Jerubbaal* might come, and their blood be laid upon *Abimelech* their Brother, which slew them, and upon the men of *Shechem* which aided him in the killing of his brethren. (Judg. 9.) When *Judah* and *Jerusalem* lodged murderers instead of Righteousness, the Lord sent them this message, *Ab I will ease me of mine adversaries, and avenge me of mine enemies.* Isa. 1. In *Ezekiel's* time many went to the pot in *Jerusalem*, therefore the Lord said to them, *The slain whom you have laid in the midst of it, they are the flesh, and this City the Caldron.* I will bring a Sword upon you, and deliver you into the hands of strangers, and will execute Judgments among you. (Ezek. 11.) And in *Hosea's* time they broke out by swearing, lying and killing, therefore their land should mourn, and every one that dwelt therein should languish. (Hosea 4.) And as those threats were thoroughly executed upon the Jews by the hands of the *Babylonians*, so long after their recovery from that desolation and their replanting, the death of the Children of *Bethlehem* was soon required at *Herod's* hands. And our Saviour told those in his time that were addicted to shed the blood of his Servants, *I send unto you Prophets and Wise men, and Scribes, and some of them ye shall kill and crucifie, that upon you may come all the Righteous blood shed upon the Earth.* O *Jerusalem, Jerusalem, thou that killest the Prophets and stonest them which are sent unto thee, behold your house is left unto you desolate.* Mat. 23. And how effectually the Lord poured out his wrath upon

on them by the hands of the *Romans*, is at large declared by *Iosephus* one of themselves, and their exilement in all Nations at this day is a standing monument thereof.

Moreover sin takes encouragement to propagate it self by being indulged: not curbing of evil becomes in effect a commanding of it, which will make the cry of it reach up to Heaven, as it did from *Sodom*.

If it be asked whether Magistrates may not privately condemn some of their people and as privately destroy them, I answer *No*. *David* saith, *The Wicked did in secret places murder the innocent, and lie in wait secretly as a lion in his den, and catch the poor, when he drew him into his Net*. Therefore he prayeth that *God would break the arm of the wicked*. (*Psal.* 10.) When *Manasseh* filled *Jerusalem* with innocent blood, (*2 King.* 24.) it's like he did it as covertly as he could. The blood is termed innocent, though the ruler commanded it to be shed, and the whole City and Nation suffered with him for that and other sins. And when the chief of the *Jews* would have permitted those Combiners to kill *Paul* secretly, (*Act.* 23.) it was not long ere wrath came upon them to the uttermost. Such as sate to judge according to the law, and commanded him to be smitten contrary to the law, were themselves smitten of *God*, as the Holy man foretold them.

Secret condemning and executing cannot be just in any Magistrates, for the testimony they take in such a manner is like to be wrong, otherwise why should not the accused know it. Those witnesses do evil that hate the right, but he that doth or saith truth cometh to it. (*John* 3.) *Alitur virum crescit*

que

que tegendo. Of all weeds perjury groweth hugely in the shade, and will soon overtop all where it is sheltered, and make any countrey a very *Aceldama* as well as the Suburbs of *Jerusalem*. It will grow a destructive Giant when nourished with the fatness of the Earth, and the rich wages of iniquity. Therefore the Lord hath appointed that Judges should make diligent inquisition, lest a witness be a false witness, and testifie falsely against his Brother. (Deut. 19. 18.) and that cannot well be done without publishing his testimony. Likewise a manslayer should not die till he stood before the Congregation in Judgment openly. (Numb. 35. 12.) And the Romans that herein by nature did what was contained in the law, delivered no man to die, before that he which was accused had his accusers face to face, and licence to answer for himself, concerning the crime laid against him. (Act. 25.) Therefore *Seneca* saith, *qui aliquid statuit parte inaudita altera, licet aquum statuerit, haud aquus fuerit.* He that determineth any controversy one party not heard, should he determine what is right, he would not be just. Also private executions cannot answer a special design of God in appointing the temporal Punishments of Malefactors, which is the warning of all in common, that all the people might hear and fear. (Deut. 17.) Therefore it was pleasing to God that the midwives disobeyed *Pharaohs* order; and abstained from the private murder of innocent Children, though condemned by the Prince. And *Saul's* Servants therein manifested a regard to Righteousness, when they would not put forth their hands to fall upon the Priests of the Lord at their Masters unjust command, (1 Sam. 22.) and *Doeg* that was obsequious there-

thereto is accursed to all Generations. (*Psal. 52.*) And surely in all Nations where malefactors cannot escape the orderly stroke of justice in public Judicatures, if any with a strong hand be privately destroyed without any legal trial, they may well be supposed innocent: and the Consciences of suborned Assassins should restrain them from shedding blood in that case, as theirs did in the cases before mentioned.

And if private cruelty proceed to destroy Children for the sakes of Parents or other Friends, it augments injustice and becomes quite contrary to Gods appointment, who saith, *the Fathers shall not be put to death for the Children, neither shall the Children be put to death for the Fathers, every man shall be put to death for his own sins.* (*Dent. 24.*) This was observed in *Amasiah's* time, who slew not the Children of the murderers which had slain his Father, according to that which is written in the Book of the Law of Moses. (*2 Kings 14.*) The Lord that created all men doth justifie himself by the Mouths of his Prophets, that in his judicial proceedings with mankind, he observeth this rule, and that none have true cause to murmur, as if by the *Fathers eating a sowre grape, the Children's teeth were set on edge.* (*Jer. 31. Ezek. 18.*)

If any object the licentiousness of war alloweth several sorts of destructive feats, I answer, that my assertion belongeth to a Nation in Peace. And though men make bold with blood in war time, yet they deceive themselves, and will find their guilt of a high colour when they stand before Gods tribunal. In the justest War one party must needs be in the wrong: but most commonly both are so,

being

being acted alike by ambition, pride, luxury, covetous desires of invading one anothers possessions. *Lucan* affirmeth the *Roman* Civil wars that strook the World, to have that for a great cause thereof, to wit, that *Pompey* could not endure an equal, nor *Cesar* a superiour. To such it may be truly said that they are but great murderers, as one told victorious *Alexander* that he was but a great robber. Had the troops of *Hind* and *Duval* been contemporaries, and being unacquainted had encountered one another on the rode with equal desire of prey, I suppose none would deny both parties to be murderers and robbers, when they had killed and plundered one another. And the same is to be conceived of most Wars and Fightings, being they come from lusts, according to the Apostles saying. (*Jan.* 4.) When men elevated with strong drink abuse one another and fall to blows, we justly blame them all. They being Friends while sober, and becoming enemies in drunkenness, shew vice to be the cause of their wounds. When men drunk with wrath though not with wine, give vent to their anger by bloody fighting, they augment their guilt by consuming one another. Such as resolutely provoke God are not only given up to vile affections to defile their Neighbours, but to bloody passions also to destroy them. The lying Spirit perswaded *Abah* to the fight at *Ramoth Gilead*, that the Dogs might lick his and others blood, 1 Kings 22. 22. A perverse Spirit was mingled in the Egyptians, and then they were set one against another, every one fought against his Neighbour, City against City, and Kingdom against Kingdom. *Ilsa.* 19. 2, 14. Men acted by legions of evil spirits, are all for wounding and killing, and gnash-

gnawing with their Teeth, throwing of javellins, and firebrands, and cannot be at peace with themselves nor others, but hurt themselves and force others to flee naked and wounded, as we read of several in the Old and New Testament. 1 Sam. 18. 11. 2 Sam. 14. 30. Mark 9. 4. Act. 7. & 19. 16. Therefore war being generally the product of hatred and operation of Satan, cannot make its wicked works lawfull; it self being greatly sinful.

But if the malice that Nations or parties bear one another be hid, and no war proclaimed, how could it chuse but be hainous Murder in them to destroy one anothers People in secret? God appointed Israel to make Proclamation to a City before they fought against it, that it might consider and chuse the terms of Peace or War. (Deut. 20.) If men strike before they speak, or while they speak fair words, as Joab did to Amasah and Abner, when he smote them under the fifth rib, thereby they divest their humanity, and become more dangerous to converse with than other hurtful creatures: for Dogs will bark before they bite, and Serpents hiss before they sting. If the Great God were hearkned to, he would teach better things, for he commandeth, saying, *Devise not evil against thy Neighbour, seeing he dwelleth securely by thee.* (Prov. 3. 29.) And when Israel acted contrary to this Rule, by pulling off the robe with the garment from them that passed by securely, they were destroyed with a sore destruction. (Micah 2.) If our Saviours rule were followed by professed Christians, in doing to others what they would that others should do to them, fewer in the world would be destroyed in the dark, for what they neither

know nor think of, meerly to gratifie Whoremongers and Sycophants. And were the slain bodies of poor Innocents tied face to face to their living murderers, or wrongfull condemners, as some time was used to be done, obdurate Sinners would know something of the evil they perpetrate; but while instead of that, *they chant to the sound of the Viol,* and drink Wine in bowls*, they consider not the loathsomeness of their wickedness, till they fall into those torments from whence there is no return: Therefore Reader, do thou beware.

Another point to be laid to heart is this, *That for a people to indulge Whoredom, is very hateful in Gods sight.* This is evident from the Prohibitions laid down in Gods Word against Whoredom, as being the enticing introducer of many evils. *Do not prostitute thy Daughter to cause her to be a whore, lest she land fall to whoredom, and she land become full of wickedness.* (Levit. 19.) It is a sin very pregnant of a hellish brood, and a thriving Nursery thereof. In the mind it begets Error, and blinds the understanding: *Whoredom and wine take away the heart.* The spirit of whoredom caused Israel to err, and to ask counsel at their Stocks. (Hos. 4.) Debauched ones cannot see any loveliness in the things of God, and therefore turn aside to Prophaneness and Idolatry. The People of Israel began to commit whoredom with the daughters of Moab, and then they were called to the sacrifices of their gods, they did eat and bow down; and Israel joyned himself to Baal-Peor. (Numb. 25.) Had the Moabites offered their Idols to the men
of

of *Israel* in the first place, no question but their
 motion as to their Worship had been repulsed
 by chaste minds: Therefore they use a wicked
 method, and intoxicate the *Israelites* with their
 Daughters, and that prepares and inclines them
 to embrace their Idols also. Sensuality had al-
 most expelled *Solomon's* Wisdom out of him, as
 great as it was. It made him find but a little fa-
 vour in spiritual Worship, and to think it a thing
 indifferent to adore the living God or a dead Idol.
 (1 *King*. 11.) His wives turned away his heart af-
 ter other gods. When men are given up to vile af-
 fections, they'll also be given over to a reprobate
 mind, and be induced to do those things which are
 not convenient. (Rom. 1.) Hence it is that such
 scurrilous Religion and hate Holiness, all the relish
 of it being taken away out of their hearts by
 fleshly pleasures, and they hardened by the decei-
 fulness of sin. Uncleanliness also keeps in unbelief.
 The generation that refused Christ was adulterous
 and sinful. (*Mark* 8.) And as such slight ten-
 ders of Grace and Gospel Promises, they take
 with disregard divine Threatnings, they provoke
 God and are secure, and follow after Harlots as
 inconsiderately as an Ox goeth to the slaughter, or
 as a bird haster to the snare, and knoweth not that it
 is for his Life. (Prov. 7.)

Murders are necessary attendants on this wic-
 kedness: breaking of Wedlock and shedding of blood
 often go together. (*Ezek*. 16.) *Uriah* falls into
 a bloody grave, when *Bathsheba* lies in a defiled
 bed. Those that wax hot in filthiness, thirst in-
 satiablely for the blood of their reprovers. No
 Wine in a great Feast so sweet to *Herodias*, as the

Baptists blood: Lot would have dissuaded the Sodomites from their filthiness by gentle terms, but they sorely pressed upon him for it. (Gen. 19.) The duels, poysons and murders of our age, give too deplorable evidence in this matter.

Lies in great multitudes be the Advocates of Harlots: The more partakers they have of their pollutions, the more assertions of their honesty they can produce. They that forsake the Law, praise the wicked. (Prov. 28.) They being numerous, and a great cloud of false witnesses, darken the air so much, that the ugliness of the sin is made indiscernible to weak eyes: And if it be not so, murders shall stop the mouths of those that have their eyes open.

Moreover, Sensuality seals up to Impenitency. None that go unto her return again, neither take they hold of the paths of life. (Prov. 2.)

God by his severe judgments hath often declared his abhorrence of uncleanness. The mixture of the sons of God with the daughters of men, corrupted the old World so much, that the Lord sent a Deluge to wash it away with its filthiness. (Gen. 6.) Afterwards Sodom and Gomorrah, and the Cities about them, giving themselves over to fornication, and going after strange flesh, were set forth for an example, suffering the vengeance of eternal fire. (Jude 7.) Among the Israelites in the Wilderness some committed fornication, and there fell for it in one day three and twenty thousand. (1 Cor. 10.) In the Prophet Jeremiah's time, when the people were fed to the full, they then committed adultery, and assembled themselves by troops in the harlots houses: They were as fed horses in the morning: every

every one neighed after his neighbours wife: The next words are, Shall I not visit for these things, saith the Lord? (Jer. 5.) And what the Lord then resolved upon was soon accomplished to the sorrow of the stoutest hearts: The day is coming when glory shall be ascribed to the Lord for judging the great Whore, which did corrupt the Earth with her fornication, and for avenging the blood of his servants at her hand: (Rev. 19.) Yea all whoremongers and adulterers God shall judge, (Heb. 13.) though men favour them.

Here let none surmise, that enemies may defile the Wives and Daughters of such as they overcome: Malice cannot legitimate filthiness. When God commanded a People to be extirpated, as the *Canaanites*, it was lawful for the *Israelites* to kill the Women and Children, but not to defile them by whoredom: When Polygamy was in use, a Conquerer might take any captive Maid that he liked, and with some solemn Ceremonies make her his wife; but if afterwards upon dislike he dismissed her, he was forbid to prostitute or sell her: So that Conquerers had no allowance to make whores of Captives, but only Wives or desolated Widows: (Deut. 21.) How careful generous Commanders among Heathens were to purge pollutions out of their Armies, appeareth by history: *Scipio Africanus* turned all Whores out of his Camp: Neither he nor some other Conquerers would admit of any dalliance with their captive women, lest they should become Captives to their Prisoners.

Seeing lascivious practices are so odious to God, and so pleasing to our generation, we may discern
that

that the generality of the professed Christians of our time are not acted by the Spirit of God, as the good men of former ages. *Just Lot was vexed with the filthy conversation of the wicked. For that just man dwelling among them, in seeing and hearing, vexed his righteous soul with their unlawfull deeds.* (2 Pet. 2.) But how many are there among us, that *abhor not evil*: (Psal. 96.) And not only do the same, but have pleasure in them that do it, and are partakers with adulterers: Such do in vain take Gods Covenant in their mouth. (Psal. 50.) The zeal of Phinehas against this sin was pleasing to the Lord, when he thrust Prince Zimri and the Lady Cozbi through their bellies with a Javelin, as they were together in a Tent: *The Lord spake unto Moses, saying, Phinehas the son of Eleazar hath turned my wrath away from the Children of Israel, while he was zealous for my sake among them, wherefore say, Behold I give him my Covenant of Peace.* (Numb. 25.) By the rule of contraries it followes, that such as indulge uncleanness draw wrath and vengeance on a people. O that conviction and humiliation be wrought among us.

The fifth Assertion to be insisted on, is this: *That it is very horrible to make Gods holy Ordinances and Gifts subservient to Satan, and instrumental to evil.*

We may instance in several particulars, and First, In the Lords Day. Then men have leasure and advantage to apply themselves to holy Exercises, to pray, read, hear, and meditate of the things of God, and to enjoy communion with him, and to be in the Spirit: Sincere Christians by such means

means have their minds spiritualized, their affections raised Heaven-wards. Alas for such that on that day follow gaming, tipping, wantonness, more than on any other, and bring wrath upon Israel by prophaneing the Sabbath. (Neh. 13.)

Also for men to sacrifice their Wealth to Drunkenness instead of honouring God with their Substance, and their Health to Luxury instead of praising God with a cheerfull heart, is to despise the riches of his goodness, and to treasure up wrath against the day of wrath. (Rom. 2.) The Ox knoweth his owner, and the Ass serveth such as fill his Crib: yet men will grieve their bountifull Creatour.

Especially to make Gods Worship and its appurtenances to serve mens wickedness, is most provoking. When the Sons of Eli made themselves fat with the chiefest of the Offerings, and lay with the Women that assembled at the doore of the Tabernacle, their vileness brought destruction upon themselves and others, and caused the Ark of God to depart from Shiloh. (1 Sam. 2. & 4.) Afterwards, when the Temple was made a Den of thieves, and an encouragement for evil doers, it was totally laid in rubbish. The Pharisees making Prayers for a pretence, that they might devour widows houses, brought so many Wo's upon them, that in a short time they had no house of their own, but all was laid desolate. (Math. 23.) To take God's Name in vain, and to make a Lie current by calling on the God of Truth, will cause the Lord to be a swift witness against false swearers. (Mal. 3.) The Law abused became destructive to many; sin taking occasion by the Commandment became exceeding sinfull: To pervert the Gospel of

Christ, is more dangerous, and worthy of sever punishment. Paul was careful lest he should abuse his power in the Gospel. (1 Cor. 9.) It's administration being the Salt of the Earth, if that by any vitiating lose its savour, wherewith shall the world be salted? It was a great comfort to the good Apostles, that they were not as many which corrupt the Word of God. (2 Cor. 2.) They handled not the Word of God decently. (2 Cor. 4) When Prophets dawb with untempered Morter, their building will fall on their own and others heads. That Doctrine which is composed to encourage the wicked, and to grieve the righteous, shall be burnt up as Stubble to the smart of him that handleth it. The Lord saw it a horrible thing in the Prophets of Jerusalem, (and will judge it so in others) that they strengthened the hands of evil doers, that none returned from his wickedness, they promising peace to such as despised the Lord. (Jer. 23.) And in our days it's to be deemed no less grievous, that any Pulpit should become an Oratory for sin; though the discourse be disguised with equivocal sayings, yet the Lord knoweth all mens meanings. Let Baal plead for himself, and consecrated Lungs breathe what may kindle Zeal and not cool it. Oh let not Stage-playing, much less preaching, render sin pleasant. When vapours exhaled from Earth or Flesh become Lights, they lead to Bogs and dangers: Strange Fire in the Sanctuary hath been and will be very hurtfull. The setting of heavenly Stars, and the shining of hairy Blazes, may forerun calamity in any Climate.

Mishandling the Lords Supper, cost the Corinthians dear, and yet will do so to others. The

Edict

dict stands in force still, That whosoever shall eat this Bread, and drink the Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. (1 Cor. 11.) Though unclean Communicants gain mens approbation in Church and State, yet guilt will make them some time or other sorrowful, as sure as ever Judah was, notwithstanding any worldly advantage.

Where Magistracy was managed amiss, it much provoked God. Compellers of sin were made examples of wrath. The Lord said to Ahab, I will bring evil upon thee, and will make thy house like the house of Jeroboam, and like the house of Baasha, for the provocation wherewith thou hast provoked me to anger, and made Israel to sin. And the threatening was severely executed not long after. (2 Kings 9. & 10.) When Rulers of old became roaring Lions, and Judges evening Wolves, ere long mighty Hunters would pursue them to destruction. When the Lord among Israel looked for judgment, but beheld oppression; and for righteousness, but beheld a Cry; he resolved to lay them waste, though they were his Vineyard. (Isa. 3.) Those in Amos's time, that turned judgment to Wormwood, answered the just, took a Bribe, and turned aside the poor in the gate, were to be sent into Captivity. (Amos 5.) In Micah's time, the heads of the house of Jacob abhorred judgment, and perverted all law; they built up Zion with blood, and Jerusalem with iniquity. Therefore for their sakes Zion should be plowed as a field, and Jerusalem become heaps. (Micah 3.)

Another good thing obnoxious to abuse, and made to promote ill designs, is Natural Love. No snares more deadly and unavoidable than those made

made of Relation bands. Most securely doth the adulterous Wife deprive her loving Husband of his Life and Estate together: with her tender embraces she'll seem to alleviate the pangs wrought by the poison she secretly conveys into him with his nutriment. And a Complemental lover officiously courts a Mistress, whom he intends to deprive of Life and Portion within a year after marriage, if not before. As soon as she lies in, adieu to her and her Child together. In that weak condition, a sinister Midwife or a false Nurse will send her away with a little Drug, and the white Furniture within doors covers the dark deceit, and abroad *violence is covered with a mourning Garment.* Then the rich Widower in his next choice will look higher, as being raised a degree upon the Tomb of a credulous Innocent. And after he hath a while secretly rejoyced for obtaining the Booty, and solemnly triumphed in black Trophies, suitable to his hellish Victory, he will lay his stratagems for a greater prize, being flattered by his former success in destroying another, without receiving a wound himself. Thus Marriage, that from the beginning of the World was appointed for the propagation of Mankind, is made a most sure Engine for the diminution thereof, and what was ordained for meet and mutual help is subtilly used for hurt. But know to thy terror, O thou treacherous one, *the Lord hath been witness between thee and the Wife of thy Youth or Age.* (*Mal. 2.*)

Furthermore, Scripture saith, *Every man it to have his own Wife, and every woman her own Husband, for the avoyding of Fornication;* but later days teach

with married ones how to follow it, and have
 their Wives and Husbands to their great con-
 fusion, and sometimes worldly profit: what was
 intended as a bar to keep out uncleanness, is by
 actual consent made an inlet to it. If the Wo-
 man be past child-bearing, she is the more freely
 constituted; the crop being had away, the Field
 is made common, and all sorts of bad Cattel are
 used in at ease rates: yet the holy Law con-
 sidereth the price of a Dog and the hire of a Whore to-
 gether, and declareth Gods abhorrence thereof,
 and that both are an abomination unto the Lord.
 (Deut. 23.)

And must neighbourly Amity also be made a
 cover for such as secretly shoot deadly arrows
 of hatred? Must all leave Christ, and become
 Disciples to Judas, and learn the safe way of be-
 trayal by a Kiss? Alas, that many an one speaks
 sweetly to his neighbour with his mouth, and in heart
 seeth his ruin: shall not the Lords soul be avenged on
 such a Nation as this? (Jer. 9.) The Lord will
 punish the bloody and deceitful man, pretend he never
 so much friendship. (Psal. 5.) O subtle Serpents,
 that can make the pretence of Love the choicest
 of Graces, a Cloke to cover and an help to effect
 Hatred, the worst of Vices! Profound Chymists,
 that make Poison of the Filings of the most pre-
 cious Diamond! Surely the holy and wise God
 will not be outwitted so. Shall not Satan and
 his agents need other means for the destruction of
 Gods children, than those appointed for their edi-
 fication? Verily the Lord will do a marvellous
 work among such a people: for the wisdom of their
 wise men shall perish, and the understanding of their
 prudent

prudent men shall be hid: Wo to them that seek
to hide their Counsel from the Lord. (Ira. 29.)
The foolishness of God will be found wiser than men,
and the weakness of God stronger than men. (1 Cor. 1.)
And as they do mischief by the good things the
Lord hath appointed, so he will afflict them by
their own inventions, and outshoot them in their
own bowes, and cause them to fall into the pit
they themselves have digged: in the net which they
hid, their own foot shall be taken: The Lord will
be known by the judgement he will execute: The wicked
shall be snared in the work of their own hands.
(Psal. 9.)

Now all ye Christian Readers, of what qua-
lity soever, consider and search whether the fore-
said abominations be no where to be found among
you; or whether they have not already over-
flowed most places in secret, like a Sea-inunda-
tion in the darkness of the night. Are there no
families or Persons to be thought of that were
suddenly turned into their graves, and their Estates
made a Prey to some Cheat by marriage with a
Daughter, or some other trick? Are there no
Whoredoms indulged so far, as they dare cut off
any reprovers? Can ye no where see the holy
Appointments of God made to truckle under wic-
ked things? O let us search and try our ways, and
turn again to the Lord. Such as have power to
find out the foresaid Malefactors, say to them as
Elijah to Ahab, when in Naboth's Vineyard, Have
ye killed and also taken possession? The place that
licked your Neighbour's blood, shall also lick your
blood, even yours. (1 Kings 21.) Search as accu-
rately for evil-doers, as Persecutors have done for

innocents. Herod bid search diligently for the young
 Jesus, that he might slay him: Search you
 diligently for old Murderers and Adulterers,
 that they may be duly dealt with: It was a
 comfort to Job, that while he was a Magistrate,
 he had searched out the Cause he knew not, and bro-
 ken the jaws of the wicked; and plucked the spoil out
 of their teeth: (Job 29.) And if this duty be neg-
 lected, be ye sure that God in his own time will
 search for you, and find you out: Though ye dig
 into Hell, thence shall his hand take you; though ye
 climb up to Heaven, thence will he bring you down.
 (Amos 9.) God will search your Jerusalem with
 Snares, and punish the men settled on their lees, that
 say in their heart, The Lord will not do good, nei-
 ther will he do evil: (Zeph. 1.) Then he'll make
 nothing of mens number or strength, though their
 height be like the height of the Cedars, and they strong
 as the Oaks, the Lord will destroy their fruit from
 above, and their roots from beneath: (Amos 2.) Nei-
 ther will the refuge of lies excuse any, when he
 cometh to punish the inhabitants of the Earth for
 their Iniquity; the earth shall disclose her blood, and
 shall no more cover her slain: (Isa. 25.)

O thou poor Christian, whose Condition in
 the world is such, that thou thinkest thou canst
 do nothing towards its amendment, mourn for
 the evils thou observest to be done: put on fen-
 sible affections with holy men of old. Let horror
 take hold upon thee, because of the wicked that for-
 sake Gods Law; let rivers of waters run down thine
 eyes because they keep it not: (Psal. 119: 53, 136.)
 Be pained at thy bowels and heart, and with thine
 eyes a fountain of tears: Yea, let Zeal work as well

as Sorrow, get Paul's frame of heart, and the
Who is offended, and I burn not? (2 Cor. 12.)
Hunger and thirst for righteousness, in thy self, as
 in the World, and thou shalt be blessed: Pray with
 a contrite spirit, and God will not despise thee:
 how mean soever thou art. Afflicted Elisha pray-
 ed, and was heard in great matters: The Fire
 and Waters of Heaven, and the Fruits of the
 Earth, Life and Death have been disposed of ac-
 cording to the earnest Prayer of him that was
 untrimmed, and wore a girdle of Leather, and
 durst not shew his face, and hiding himself drank
 water of a Brook, and did eat the leavings of the
 Crows, and lay under a Tree. The effectual per-
 sistent Prayer of a righteous (though distressed) man
 availeth much through Christ, towards the gaining
 of forgiveness for sins committed, the averting of
 Judgments threatened, and the removing of Cal-
 amities sustained, and sanctifying of a People per-
 secuted. (1 Kings 17. & 18. Jam. 5.) When the
Antiochians had fasted and prayed, and sent forth
Barnabas and *Saul*, abundance were converted to
 the Lord. (Act. 13.) *Peter* and *John* prayed for
 the *Samaritans*, and they received the holy Ghost
 (Act. 8.) But if a Suppliant in an evil time pre-
 vail not for others, yet he'll better himself: When
 a Disciple prayeth for the unworthy, the Power he
 wisheth them, shall return to him. (Math. 10.)
 If others be not saved, his own Soul shall be se-
 cured, even when he cannot deliver a son or daughter.
 (Ezek. 14.) When Gods Judgments be poured out
 upon a sinfull Nation, a merciful distinction is to be
 made of the men that sigh and cry for all the abomi-
 nations done in the midst thereof. (Ezek. 9.)

Further.

Furthermore, good Reader, think not the worse Gospel Holiness, because thou seest so many esteem it. The grace of Christ will be sweet in y^e own Spirit, though others be destitute thereof. When Jonathan did eat of the Honey which the rest of the People touched not, his eyes were opened. (1 Sam: 14.) The Food of Life will be heavy to them that art healthy in Soul, though as have the Plague of Sin in their Hearts receive it not. Continue in Righteousness like Noah, though all the World were corrupted. While we are very evil, turn to God, and say, *Thou art just, and dost good, reach me thy Statutes.* (Psal: 68.)

F I N I S.

Some things Omitted in the Book entitled *Fatherly Instructions.*

Cyprian to the Furnitan Presbyters, Deacons and People.

And my fellow Presbyters were grievously affected, when we understood that our Brother Geminus Pastor departing out of the world, had named Geminus Faustinus a Presbyter, to be a Guardian to his Testament, when it was long ago enacted in a Council of Bishops, That no man appoint

Epistle

point any of Gods Ministers to be a Guardian
of the Will and Testament: Seeing that all
are honoured with divine Ministry, ought to see
the Altar, and be at leisure for Supplications;
it is written, No one warring for God, entangle
himself with the troubles of this world. The
of 1st that attended on divine Ministries, was
working God only, others tilling the ground; and
was to receive 1/3 of the eleven Tribes for Service:
which was done by divine Authority, and
they which attended on holy Offices might not
be taken off by any business, or compelled to
do worldly things. Which reason holdeth out
that they who are promoted in the Church be
drawn away from holy Administration, nor feared
with secular Affairs, but in honour receiving
honour, may night and day attend upon heavenly
and spiritual things.

Jerom on the Epistle to Titus

BEfore differences grew in Religion, Christians
were governed by common Councils of Pres-
byters: Afterwards it was decreed every where,
that one of the Presbyters should be elected and
over the rest, to whom the care of the Church should
belong, that the seeds of Schisms might be taken
away: Therefore as the Presbyters know themselves
to be subjected to him that is set over them by the
Custom of the Church; so let the Bishops acknow-
ledge themselves to be greater than the Presby-
ters, rather by Custom than Appointment of the
Lord.

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